# A Booke of christian Questions and Answeres,

wherein are set forth the chiefe poynts of Christian Religion in manner of an abridgement.

A work right necessary and profitable for all such as shall haue to deale with the quarellinge of the wrangling aduersaries of Gods truyeth.

written in Latin by the learned clark *Theodore Beza* Vezelius, and newly translated into Englishe by *Arthur Golding*.

Imprinted at LONDON for *Abraham Veale*, dwelling in Paules Church-yarde at the signe of the *Lambe*.

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# ¶ To the Right Honorable and his singular good Lord Henry Earle of Huntingdon, *Baron Hastinges, Knight of the moste Noble order* of the Garter &c. *Arthur Golding* wisheth abundance of Gods grace, increace of *honour, and long continuance of life* in health and prosperitie.

MY very good Lord, it is dayly and in *maner commonly to bee seene, (and I praye God that our vnthankefulnesse cause vs no more to feele it) that the peruerse and through setled Papists, the professed enemies of God and all goodnes linking themselues in league with worldlings, Epicures, Athiestes, and Neuters, birdes of their owne broode, doo euen yet after so great lighte of the Gospell and so manifeste conuiction of their Grosse errors still boldelye persiste in their wilfull wickednes not onelye hardeninge their owne stubborne hartes againste the apparant trueth, but also (as muche as in them lieth) stealing awaye the key of knowledge from others that would faine enter into the kingdome of Heauen if they letted them not, and castinge stumblinge blockes in the waies of the weake and vncircumspecte, of whose Soules they make merchandise by their deceiuable and inuenimed speeche. But certesse althoughe long impunitie haue made them ouer bolde bothe to prate and to practice, in manner what they liste: yet notwithstandinge for asmuche as the generall brightnes of Christes Gospell discouereth their grosser sorte of*

dealinges vnto moste men: they assaulte vs not nowe so mutche with open and manifeste vntrueths, (whiche were ordinarye weapons of theire warfare when they had the swoorde of vnrighteousnesse, and the lawe of Crueltie in theire owne handes) as with secret inuasions of Sophisticall reasons and crabbed questions, specially ye where they finde hope of victorye, by meanes of other mens simplicitie and want of learninge to withstand them. And truelye in that arte, no folke are so cunninge, as the Children of darkenes. For worldely wisdome hauinge bent her selfe to maintaine error, is a fruitfull moother of all sortes of quiddities: and the olde Serpent is bothe slye and vnslothfull in transforminge himselfe and his Impes into all shapes to doo mischeefe. For asmutche therefore as there bee many Godly and well minded persons, who hauinge not yet mounted aboue the shorte reache of naturall reason, doo still measure Gods misteries (howbeit with a single meaninge minde) by their slender capacitie of their smalle vnderstandinge, dealinge in likewise as if a man that were iourneyinge by the firste dawninge of the daye shoulde trip his foote againste some stone whiche he would eschewe at the comminge of the cleere and open lighte: whose faithe is often times shaken, yea and nowe and then crased also, either by suche as standinge vpon the reputation of their owne skill hunt for vaine glorye by rushinge vnaduisedlye into the discourse of Gods deepest misteries, whiche ought not to bee spoken off without great reuerence and modestie: or by suche as beinge wilfully blinde, diffame the thinges that they knowe not: or by suche as being giuen vp

to a hardned minde, blaſpheme the knowen truethe, through malicious ſpightfulnes: or by ſuch as being giuen wholy to their Belly and their Bed, cannot abide to heere of any thinge that might make them good men: or els by ſuche as haue learned in Lutians Schoole to ſcoffe at all thinges that like not their fantaſticall follye: to the intent that the Godly perſons might alwaies haue at hande, as well wherewith to ſatisfie themſelues and other well diſpoſed perſons in doubtfull cauſes, as alſo to ſtop the ſlanderous mouthes of the quarrelinge aduerſaries, or at leaſtwiſe wherewith to aunſwere theire captious cauelinges in the cheefe poyntes of our religion: I haue tranſlated this Chriſtian treatice of the learned writer Theodore Beza, who by a certaine modeſt queſtioninge and anſweringe thereunto, doth in dialogue wiſe breefly ſet foorth vnto vs the trewe knowinge of God and our ſelues, and the right vſe and ende of the ſame. For takinge his beginninge at the intente of our creation, hee declareth that God muſt bee woorſhipped and ſerued in none other wiſe, then hee himſelfe hath taught vs by his woorde written. The authoritie whereof being auouched by many proofes, hee ſetteth downe what the ſame teacheth vs to beleeue, concerninge the Godhead and the three perſons thereof. Then ſhewinge vs what wee ought to conſider cheeflye in God he vnfoldeth the miſterie of the vnion of the two natures in the one perſon of Chriſte, (whereby hee confuteth the hereſie of the Manichees) and layeth foorth the order of our Saluation by Chriſtes incarnation, deathe, reſurrection and Aſcention. Heere vpon he taketh occaſion to ſhewe the

maner of Christes being present and absent, and thereby condemneth the errors of Popishe Transubstantiatione, and of the vbiquitie or euery where being of Christs manhood maintained by Brentius and certaine others. After this hee passeth foorth to Christes meditation and intercession, where hee disproouth the heresie of Arrius, the opinion of surmisinge three Gods, the dotages of Samosetane, and the forgeries of the Papistes in prayinge vnto Saintes From thence hee discendeth to the laste Iudgement: and answeringe by the waye to an obiection of the foreiudgement that eche seuerall person receiueth at his departure out of this life hee proceedeth to the generall risinge againe of the flesh, and to the rewardes of the Godlye, and the punishement of the wicked: whereby hee taketh occasion to inquire of the waye to eternall life, whiche is Christe taken holde on by faithe. There sheweth hee what faithe is and whence it commeth, and so discoursinge largelye of mans corruption, hee disproouth the Pelagians free will, and declareth in what wise mans naturall will woorketh together with Gods preuentinge grace, and how the continuance of Gods graces insewinge, is the cause of the effectuall woorkinge of the former graces, whereby hee vterlye ouerthroweth the merit or deseruinge of mens owne woorkes. Afterwarde hauinge firste shewed the manner of the spreding of originall sinne into all mankinde: hee returneth to the remedie thereof by beinge grafted into Christe, the manner whereof hee describeth at large, and there agayne confuteth the heresie of Transubstantiatione, and declareth faith to be the free gifte of God through Christe

by

by whome wee obteine wisedome, Righteousnes, Holynes, and Redemption, whiche are the fruites of beeinge graffed into him: by the benefite whereof wee begin also in part to vnderstande aright, to will aright, and to woorke aright, whiche is as muche as to liue after the spirite. In the layinge foorth of these things, hee rippeth vp the feeblenes of mans naturall reason, and washeth awaye the excuse of his inablenes to fulfill Gods Lawe because hee cannot but sinne, and disfeateth him of chalendinge anye peece of righteousnes to himselfe. Heere vpon is brought in an exposition of the rewardinge or recompencinge of good woorkes, togeather with a declaration from whence they springe, and of the difference in punishementes and rewardes. By occasion whereof he disprooueth the fonde obiection of suche as holde opinion that Christe hath abolished but the merrittes of the ceremoneall Lawe, and defaceth the woorkes of Papisticall preparation, shewinge wherfore woorkes bee called good. And so he concludeth that all thinges needfull to Saluation, are founde in Christe alone to whome wee cleaue by faithe so as there is no dampnation for them that bee graffed in Christe: and that the same knowledge is the onelye knowledge of Saluation, and that the saide faith or knowledge is the free gifte of God, put into vs by Gods meere grace, and not bredde in vs by nature or purchased by our owne power or deseruinge. By this meanes hee leadeth vs to the headspringes of Gods eternall prouidence and predestination: in the discourse whereof, after hee hath aunswered to all obiections, and modestlye and learnedlye shewed what a Christian man

*ought to thinke or ſpeake in that behalfe with reuerence of Gods maieſtie: laſt of all, hee ſetteth foorth a Godly and neceſſary remedy againſte the perillous temptation of particular predeſtination, for ſuche as are deſirous to knowe whether they be ordeined to Saluation or no. And thus your L. wiſedome perceiueth that although this booke bee but ſmall in volume: yet conteineth it righte profoünde miſteries: and great ſtore of matter verye neceſſary to be perfectlye knowen, and to bee had at the fingers endes of all men, ſpecially whiche ſhall haue occaſion to encounter with the Impes of the olde Serpent, namelye with the adders broode of the Romiſhe Antechriſt, and with the children of this worlde, who bee muche more politique, wylie and forecaſtinge in their kinde, then the children of light bee. Wherefore I thought it not an vnmeete peece of woorke whereby to teſtifie ſome manner of remembrance of your L. moſte honourable courteſie towardes me accordinge whereunto it maye pleaſe you to giue this my laboure leaue to paſſe foorth vnder your fauorable acceptation as a hanſell of ſome greater woorke heerafter to the more benefite of my natiue Cuntrye, and the further commendation of your L. goodnes, who are right wel knowen to be an earneſt fauourer of Gods glory and a diligente furtherar of the welfare of his church written at London 12. of Iune.*

Your good Lordſhips moſte humble to commaund *Arthur Golding*.

# A Book of christian questions and aunsweres.

Question.

Who hath set vs in this Worlde?

Answere.

God, of his owne singuler goodnes.

Quest. To what end?

Ans. To the ende that we shoulde serue him: and that he shoulde bee glorified by giuing eternall life vnto vs.

Quest. Which is the waye to woorshipp him aright, and consequently to attaine eternall life, and to glorifie him duely.

Ans. To knowe and acknowledge him after the same maner that hee hath disclosed himselfe vnto vs in his woord. Rom. 1. 21. Iohn. 17. 3.

Quest. What callest thou the worde of God?

Ans. That which the Prophetes and Apostles haue receiued by Gods spirite, and committed to writinge: which booke wee tearme by the name of the olde and newe Testament. Gods word. Ephe. 2. 20.

Quest. Who then is the Author of those Bookes?

Rom. 10. 2. 2.tim. 3. 16. 2.Pet.1.20. Ans. God him selfe. And the writers or penners therof were the Prophetes and Apostles.

Actes.2.11. 1. Cor. 1.17. 18.19.20. 21.22.23. 24. Luke.21.15. Acts.6.10. Iohn.5.30. Actes. 17.11. 2.Cor.4.3. Quest. How knowest thou that? Ans. The thinges themselues that are treated of those in writings: the maiestye of God shining forth in that homelynesse of speache: the heauenlye pureness and singuler holynes that vttereth it self euery where in them: the moste sure stedfastnes of the principles wherupon that doctrine is grounded: and the layinge together of the foresayings & of their fallings out: dow inoughe and more then inoughe shew these writings to bee altogether deuine and heauenly, & that the same is the moste perfect doctrine of trueth, though al the world should say neuer so mutche to the contrary. To the confirmation hereof maketh also the orderlye succesſe of thinges done, and the recorde of godlye men deliuered from hande to hande. And that I knowe these thinges in such wise, as I fully agree to matters whiche men are wonte partly to dispise and laughe to scorne, and partlye so to embrace, as yet notwithstanding they wotte not at all what they beleeue: I impute it wholy to

Iohn.6.45. Actes.13.48. Phil.1.29. Acts.16.14.

the

the holy Ghost, who hath opened my hart that I might both heere and vnderstande these secretes.

Quest. Is all that we must beleue to saluation comprehended in those writings? 2. Tim. 3. 17.

Ans. Altogether.

Quest. What is it then that the writinges of the Prophets and Apostles doo teache vs cheefely to beleue concerning God himselfe?

Ans. That the Essence of God is one, and the persons three: the Father, the Sonne and the holy Ghost. being or substance Deut. 6. 4. Mat. 28. 19.

Quest. What meanest thou by essence? What the essence or substance of god is.

Ans. I meane the nature that is common to those three persons.

Quest. What meanest thou by persons? What the persons of the godhead bee.

Ans. I meane the verye parties themselues that haue their beeings in that nature.

Quest. These three persons then, are they three Gods: like as there be so many men, as there bee persons indued with humaine nature?

Ans. No, not so. For these three seuerall persons, are all but one self same God.

Quest. Why so?

The distinction of the persons in the Godhed.

Ans. For in asmuch as Gods Essence is moste single, infinite, and vnable to bee parted: therefore these three persons are not seperated one from another, but onelye distinguished: so as the father is not the sonne or the holye Ghoste, but the father onely: nor the sonne the father or the holy Ghoste, but the sonne onely: nor the holy Ghoste the father or the sonne, but the holy Ghoste onely: and yet all those three seuerall persons be one selfe same perfecte God, of one euerlastingneste, of one Essence, and of one equallitie, howbeit that in order (thoughe not in degree) the Father is firste, who is of none: the Sonne is seconde, who is of the Father: and the holy Ghoste is the third, who is of the Father and of the sonne, both of them vnspeakeablye by the euerlastinge communion of the whole essence of the Godhead: the Sonne begotten, and the holye Ghoste proceeding.

Quest. Truely as far as I see the depth of this misterie is vnpossible to be vttered.

Reuerence to be giuen to Gods misteries.

Ans. It is in deede, if a man will seeke a reason how that shoulde come to passe. But wee bee sure it is so, by the expresse worde of God. And therefore wee must beleeue

leeue and reuerence the mistery that God hath opened vnto vs, and not searche for the thinge that he hath hidden from vs, & which we be not able to conceiue.

Quest. Dooth this knowledge of Gods Essence, suffise to saue a man?

Ans. No. For besides many other thinges whereby Gods nature is after a sorte painted out vnto vs: leaste wee might surmise him to bee like the thinges that are created, it standeth vs cheefly in hand to knowe, howe hee is minded towardes vs. Knoledge of God. Rom.8.15. 16.17.&c. idem.38,39 Gal.4.6.7. Iohn.16. 17.&c.

Quest. That thou maist knowe this what considerest thou cheefly in God?

Ans. Perfect iustice and perfect mercy.

Quest. What calleste thou iustice and what calleste thou mercy? Exo.20.5.6. Er.34.6.7.

Ans. These thinges are not in God, as qualities. But by Gods iustice, I meane that Gods nature is so pure and sound of it selfe, that hee vtterly hateth and mosse seuerely punisheth all vnrighteousnes. What Gods iustice is.

And by the name of perfecte mercye I meane that whatsoeuer he bestoweth vpon vs, (and specially the benefit of euerlasting life) proceedeth wholy of his mere free gift and grace. What Gods mercie is.

How iustice and mercy may match.

Quest. But these thinges agree not together. For how is hee a moste sore punisher for those thinges which hee giueth of his mere grace.

Ans. That these things do very well agree, the father hath well shewed in his sonne, who hath made full satisfaction for our sinnes, and is giuen vnto vs freely by the father.

Quest. Did not the father then, or the holy ghost abye the death for vs?

Iohn. 1. 14. & 16. 13. & 17. 3. Rom. 8. 14. 1. Iohn. 4. 13.

Ans. No truely, none of them both: but alonely the sonne whome the father sent, and whome the holy Ghoste teacheth and sealeth fast in vs.

Quest. Is not the Sonne very God by nature, and consequently the immortalitie it selfe, as well as the Father and the holy Ghost?

Math. 2. 21. Mark. 2. 7.

Ans. Yes, neither were hee our Sauiour if hee were not God.

Quest. How then could hee dye?

Gal. 4. 4. 5. Heb. 2. 9. 14. 15. Christes Incarnation.

Ans. Where as by his godhead hee was the eternall life it selfe: hee became man that hee might die in the flesh.

Quest. But the sonne is God vnchangeable how then is hee become man?

Ans. Not by minglinge the natures or proper

properties togeather, nor by any chaunginge of God into man, or of man into God, of which thinges none of bothe is possible: but by so strayte and familiar knittinge of the Sonnes Godhead to the nature of man taken vnto it, that the Sonne of God beeing very God and very man, is henceforthe one person Jesus Christe. Iohn.1.14. Heb.2.16. 1.Iohn.1.7.

Quest. And what manner of vnion is this?

Ans. In greeke it is called hipostaticall, and in English Personall: and so it is in deed. Vnion

Quest. I praye thee describe it, that it may be vnderstoode, at leaste wise after a sorte? A Discriptiō of vnion or vniting of two thinges into one.

„Ans. The thinges are said to bee united „in nature, which come togeather into one „nature, whether the same be done without any growing together, mixing together, or turning one into another, like as the three persons of the Godhead are one moste single substance: or whether it be done by only knitting together, like as the soule and body meete together, as essentiall partes in making that which is man or whether it be by meanes of some mixture or turning of the one into the

other, like as befalleth in the interchange of the elements & in things that be mixed. „And things are saide to bee united personally, which are ioyned in suche wise, as „there riseth therof, but one selfsame person: like as the body and soule are so united to make the one nature of man, that they close together into one person or particular. Of this sorte is also the union of the two natures in Christe, which ioyn together, (not to make some one thirde thinge as Eutiches misweened,) but to make bothe one person, without any confusion, either of the natures themselues, or of the essentiall properties. And I saide an union of natures, but not of personnes least it might be surmised, that two persons were growen into one, whereas in Christe there is one nature which a man may see is peculiar to the worde it selfe, and in that nature resteth also the other nature that was taken to it, that is to wit the nature of man. For the person „of God toke not to it the person of man: „but the deuine nature, (and that in the „onely person of the sonne) that is to saye, „in respecte that the same godhead was the „sonne, and not in respecte that it was ey-

The vnion of the two natures in Christ.

ther

ther the father or the holy ghoste, toke vn-
to it mannes nature destitute of it owne
personship as I might tearme it. There-
fore to bee shorte, like as in the Godhead
there be three persons comming togeather
in one selfsame nature: euen so in Christe
there be two natures ioyned togeather in
the one personne of the Sonne: so as the
three persons are not three Gods, but one
God, by reason of the moste single vniting
of the three persons into one selfsame na-
ture: neither are there two Christes, but
one Christ, by reason, not of two perfecte
persons, but of two perfecte natures ioy-
ned togeather, not to make some one thirde
nature, but vnited into the person of the
sonne, in which person bothe the natures
are vpheld.

Quest. Neither comprehende I this se-
creat.

Ans. Then yet agayne reuerence thou the thinge that thou comprehendest not. For all the whole Scripture cryeth out, that it is moste true. And if it were not so, hee shoulde not bee a Iesus (that is to saye, a sauiour) to vs, nor yet Christ, that is to say annointed, as our Soueraigne and euerlastinge kinge, Prophete, and

Reuerence of heauenly misteries.

Preest

Preeste.

Quest. But could not God haue saued man by some other meane lesse remooued from our capacities?

Ans. Certesse hée could. But this was the moste conuenient meane for him to shew, as well his singuler iustice, as his singular mercy.

Quest. How so?

Ans. Because that if he had either saued vs without full satisfaction, or exacted the same satisfaction of any other then of the nature that was indetted: hée might haue séemed to haue béene vnmindfull of his iustice, and therfore it was requisite that our Sauiour shoulde bée a man. But had hée béen but onely man, hée should neuer haue discharged Gods wrath, and so consequently he should not haue béen able to winde himselfe out of it, and much lesse to deliuer vs. And therfore it behooued that the flesshe which was taken, should be sustained and borne vp by the nature of the godhead, moste perfectly vnited vnto it. Furthermore as concerning mercy could there be giuen any surer, euidenter yea or more deuine assurance of most perfect mercifulnes, then that the father hath

The orderly proceeding of gods iust.

Heb.2.14. 15.16.17. Rom.8.3.

1.Cor.6.19.

Rom.5.8.

mercy.

geuen

geuen his owne onely sonne for his enemies, and the sonne likewise geuen his owne life willingly for vs that are moste vnworthy?

Quest. It is euen so. But was not Christ him selfe giltlesse?

Christs man hod moste pure without sinne. Math. 1. 20. Rom. 8. 3. 1. Pet. 3. 18.

Ans. Yea forsooth. And therfore hée was conceiued by the holy Ghost in the virgin Mary, not only without any spotte of vncleannesse, but also indewed with moste singuler sowndnesse and purenesse in his fleshe. For otherwise hée himself should haue had néede of an other to bée his sauiour: neither could his oblation haue pleased God, neither trewly coulde God haue found in his hart to haue vnited himselfe to so vncleane a nature.

Quest. Could it then stand with the nature of the soueraigne Iustice, to exacte punishment for other folkes sinnes, at the hands of a man that was moste giltlesse, yea and also most holy?

Christ suffered as a borow or suertie. & not as an offender.

Ans. Indéed the father might haue séemed to doo his sonne wrong, if hée had punished him as an offender. Hée strake him therfore, not as an offender, but as one that of his owne accord was willing to yéelde himselfe as a borowe or surety

2. Cor. 5. 21.

for

for the vnrighteous: and therefore the father did nothinge that might not well stand with his iustice.

Quest. But why was hee condemned at the Barre before the Iudge, and also executed by the death of the Crosse, seeyng hee coulde haue dyed otherwyse also for vs.

Ans. To the ende it might thereby the better appeare, that hee became accursed for our sakes, and that hee toke vpon him the whole wrath of his father against our sinnes, to set vs al at full libertie.

Obiection against christs full redeeming of the whole man by his death.

Quest. But death is incident to the bodye onelye: and therefore by this deathe of his hee seemeth to haue discharged but onelye our bodies. And yet notwithstandinge all of vs dye still. Whereupon it seemeth to followe, that hee saueth neyther bodye nor soule.

Ans. It was requisite that Christ should take vnto him both soule and bodye togeather, that hee might both dye, (for the first deathe is the seperation of the soule from the bodye) and also that being become perfecte man, hee might deliuer men whole and perfect.

Quest. Meanest thou then that hee suffe-

red

red also the paines whereunto our soules are subiecte?

Gal.3.13. Christ suffereth the whole due for our sins.

Ans. Yea verely, for it is euen the chiefest parte of Christes sufferinges, that besides the extreme tormentes of moste cruell deathe, hée also endured for our sakes the moste horrible waight of Gods wrath, than the whiche nothinge can bee more dreadefull: duringe whiche tyme, his Godheade did as it were reste in him all the whyle, to the intente that the manhode whiche hée had taken vnto him, althoughe it quite quailed not vnder the burden, (which otherwise had béene intollerable to the verye Angells,) myght notwithstanding moste sharply fæle, and finally heare out, Gods whole wrath vnutterablye enflamed against all the sinnes of all the chosen: euen till satisfaction were made to the full. Therfore at what time hé hunge vpon the Crosse, hé was also in the middes of the torments of Hell that hé might fully deliuer vs from both the deaths.

Quest. But I praye you, if hee came to deliuer vs from death, why did hee himselfe dye.

Why Chr deliuered w by dying.

Ans. Because that else the saide souerain iustice

Heb.2.14. Esay.53.8. &c. Ozee.13.14.

iustice of God, which it behoued to be satisfied, should not appeare in our redemption. And therfore the more glorious is Christes victory euen in this respect, that hee ouercame death by dying.

Quest. Why then doo the chosen sorte die? seeing Christe hath vanquished death for them?

Why the chosen dye stil. Rom.5.15. &c.

Ans. Because Christe is not come, to restore vs vnto the same state of this worlde which wee haue lost in Adam: but to remoue vs into farre better immortalitie, which thing cannot bee done, except wee departe out of this worlde. Therfore albeit that this seperation of the soule and body, which is called the firste deathe, sprang of sinne, the remnantes whereof are euen in the holiest men: yet notwithstandinge if ye mark wel the purpose and drift of God, he strikes not the chosen wt it properly as a Iudge, but sendes it to them as moste louing father that calles away his Children home to himselfe: and therfore it not onely frayeth not the beleeuers, but also refresheth and cheereth them.

1.cor.15.35.

How the power of christ vttered it selfe.

Quest. Why then did not that power of his, vtter it selfe out of hand agaynste death

deathe

Ans. Verely it vttered it selfe out of hand in asmuche as his body suffered not any corruption. Neuertheless, it was his will to haue it lie buried for a space: bothe to the intent that his being dead in dede, & his death beeing confirmed also by the seales of his enemies, might prowe his resurrection which was to ensue anon after: and also to the intent he might like a conqueror pursewe death fleeing away before him into his innermoste dungeon & consequently perfume our graues with the quickning sent of his owne death. Math. 28. 2. 3. &c. Actes. 2. 24. Rom 6. 4.

Quest. Is his resurrection then a witnes that hee vndertooke to die willingly, to purchace immortalitie for vs? What Christes Resurrection witnesseth vnto vs.

Ans. It is so. For hee is risen by his owne power, neuer to dye any more, to the ende that wee also should bee quickened in him for euermore. Rom. 6. 10. 1. Cor. 15. 3 4. &c.

Quest. But why went he vp into heauen and not rather taried still with vs. The cause of Christes Assention, and how he is absent from vs.

Ans. In bodye hee is verely and in dede gone away from vs among whome hee was, and is mounted aboue all heauens, where hee was not afore in bodye: bothe to the intent that hee being the firste that Ephe. 4. 8. 9. 10. 2. Cor. 15. 20.

is

is risen from deathe might firste take possession of the heauenly kingdome, triumphing ouer his vanquished enemies: and also to teache vs to hye vs thyther warde, where hee hath prepared a place for vs.

Iohn.14.2. Col.3.1. And yet is hee all the while present with vs by his spirite, gouerning his Churche as the head gouerneth the members that be ioyned vnto it.

Quest. Then hath he shifted his place to goe thether where as is no place?

Mat. 28.20. Ans. It is so, hee hath chaunged place, accordinge as the thinge done witnesseth and accordinge as the verinesse of a body (yea thoughe it bee glorified) requireth. But his chaunginge of place is accordinge to that nature which is bounded: and that is done, not to forsake vs (for in as mutch as Christe is one persone, God and man together, hee is neuertheless still present with his seruauntes by his whole power because hee is verye God) but to withdrawe vs from the earthe, and to teache vs to seeke heauenly thinges.

And where as thou sayst there is no place whether as hee is ascended: it is a fonde imagination. Let this suffise thee, namely that the godhead onelye is infinite, and

that

that all other thinges either in heauen or
aboue heauen, or in Earth, or in the bot-
tomeleſſe deepes, and conſequentlye his
bodye (which though it be a glorified body
is not withſtandinge ſtill a mans bodye,)
are according to the nature of them, finite
and bownded with place. And how they
bee contained in that eternall glorye, wee
ſhall then perceiue, when wee come hyther our ſelues.

Queſt. Thou ſeemeſt then to deuide Chriſt
or to make two Chriſts, of whom the one is
preſent and the other is away.

Anſ. When I ſay that Chriſte is abſent
as concerning his fleſhe, and yet auouche
„him to bee verily preſent, bothe as concer-
„ning his Godhead, and alſo if he be conſi-
„dered as a whole thinge, that is to ſay, as
„one perſone God and Man: I deuide him
not, but take away the confounding of his
natures.

Queſt. What is meant by his ſitting at the
right hand of the Father.

Chriſte ſitting at the right hand of the father

Anſ. That hee hauing layd aſide, not the
vertues of his fleſhe, but all infirmity and
frailtie of the fleſhe, is now aduaunced to
ſuche ſtate of glorye, as ſurmounteth all Phi. 2. 9.
name: That is to witte, that his fleſhe is

Col. 2. 9. alreadye fullye glorified by the Godheade which dwelleth bodily in it without bereauinge it of the own Essence or essentiall properties, & that it ordereth and ruleth all thinges in Heauen and earth with ful power, sauing him ỹ hath made all things subiect vnto it. Quest.

Mat. 28. 18. Phil. 2. 10. Heb. 2. 8. 9. 1. Cor. 15. 17

Essential properties. What meanest thou by essential properties? Ans. That which beeing taken away, the thinge must of necessity no more bee that which it was afore. As for example, if a body bee bereft of quantity, it must of necessitie cease to be a body.

Luke. 24. 39. Quest. But God is almightie.

Ans. Who denies that?

A right Papistical obiection, wheron they builde their diuilishmasse. Q. Ergo he can bring to passe, that one selfe same body may either bee in many places at once, or some where as in a place, and other somewhere not as in a place: but after some other incomprehensible manner.

Ans. That God can cause a thing ỹ is, not to bee any more, aswell as hee hath caused the thinge to bee, which was not, no man doubteth except hee be stark mad: and therfore a much les likelyhod is it, ỹ he should not be able to alter the shapes & qualities of thinges at his pleasure. But to bringe to passe, that a thing should at once both be and not bee, or at once be of such sorte and not

„ not of such sort, God cannot doo, because he cannot lye. And not to be able to lye: is not a signe of weakenesse, but of vnuaryable mightines.

Quest. Then doo you conclude that Christ is now absent from vs as concerning his manhood? Col. 3. r.

Ans. Yea, and so farre off from vs, as the earth where wee bee, is distant from that place which is aboue al the heauens, whither that flesh of his is caried vp.

Quest. Yet hath hee himselfe sayde that hee was then in heauen, when hee talked with Nichodemus vpon earth. Iohn. 3. 13.

Ans. This and such other things are ment by communicating of propietie. what propertie is.

Quest. What callest thou proprieties?

Ans. That which Logitians cal proper after the fourth maner. As for example, to be infinite is a propietie in the nature oft he Godhead, and quantity is a propietie in all thinges created, and specially in bodily thinges. That is to say partaking made appertaining to the one as wel as to the other.

Quest. Then is this cõmunicating false for asmuch as such maner of propriety causeth to be proper or peculiar assone as it becometh cõmon made cõmõ or indifferent to bothe.

Ans. This latter parte I simply graunt vnto, but not vnto the other.

Quest. But these two thinges seeme to sticke inseperably together.

How eche of Christes natures communicate their proper ties vnto other.

Anſ. Then take ỳ the caſe to ſtande thus. Either of Chriſtes natures, ỳ is to ſay his Godhead and his manhod, kep ſtill their eſſentiall properties to themſelues, without communicatinge them the one to the other, according as I haue ſayde already, which thinge vnles wee graunt: infinite and vtterlye wicked abſurdities will inſew. For if his Godhed ſhould receiue into it ſelfe the properties of his manhod, it ſhould be tranſformed into manhod: & contrariwiſe, if his manhod ſhuld admit into it ſelf ỳ properties of his Godhed, it ſhould become a certaine counterfet Godhead, ſo as Chriſte might be ſaid to be neither very God nor very man, and ſo conſequētly he ſhould not be our ſauiour. And therfore there is not any intercommuninge either of natures or of eſſentiall properties.

For loke how falſe and wicked are theſe propoſitions, Fleſhe is the Godhead, and the godhead is fleſhe: euen ſo falſe and wicked are theſe alſo, Chriſtes fleſh is euery where or Chriſte is euerye where as touchinge his fleſhe: and chriſts godhed is not euery where or Chriſte is not euery where as touching his godhead: moſt falſe of all thē are theſe. The godhead was crucified or died: and Chriſtes fleſh

„ flesshe is infinite. Now although these two
„ natures, together with their essential pro-
„ perties, cannot communicate eche with
„ other as I sayd afore: yet are they united
„ in such sorte, as they make but one selfe-
same party, or one person onely.

Therfore loke how false are these sayde spéeches, the Godhead is flesshe, and flesh is the Godhed: so true & catholique are these, God (that is to wit the worde) is a man & a man is God. And that is by reason of the vnity of the persons which springeth, not of the communicatinge of natures (for as I tolde you, there is no such thing, vnlesse ye take communicating for vnion, which were too vnproper) but of the vniting of natures. For God is not a man in that he is God, (which thinge must notwithstanding néedes followe, if the natures of the very essences that is to say of the godhead and of the manhode communicated eache with other, that is to witte, were the one as wel as the other) but in another respect that is to wit, in ỳ hée hath vnited a man
„ vnto him. Neither is a man God, in ỳ hée
„ is a man: but in an other respecte, namely
„ in that hée is vnited vnto God. And loke what I haue said concerning the natures

the same must also be vnderstode concerning the essentiall properties, whiche are vncommunicable aswell as ỹ other. Wolde trewe therefore are these speeches, & they must be laide forth in former wise: God(ỹ is to wit ỹ word) was conceiued, borne, suffered, was crucified, died, was buried, & rose againe, namely in that he vnited a man vnto him, & not in that he is God. So also are these speeches. A man is that eternal, infinite, and inuisible sonne of God, filling all things &c. not as in himselfe, ỹ is to say, not in ỹ he is man nor by any communicating of properties, but in that he is taken into one person by the son of God

The great force of the vnion of natures.

Quest. But these maner of speeches seeme hard and very strange. Ans.

May truely. If ỹ wouldest cast away thy misconceiued and preiudiciall opinion: ỹ shouldest find thē to be excēding fit to set forth the vnion of ỹ natures: which is so great, ỹ loke what thing cannot be sayde of the seuerall, that is to wit of ỹ godhead by it selfe, or of the manhod by it self. The same may very well be attributed to eyther of both ioyntly, ỹ is to wit, eyther to god or to the man: and that is because that of the two natures, there is not made one

nature

nature, but one person. And therefore we auouche, that in the natures there is an vnion & not an vnitie: and ỹ the vnitie is of the person onely. Whereupon it commeth to passe that the whole person, not only is signified by the name of the whole person, (ỹ is to say by Iesus, which comprehendeth both ỹ natures vnited together) but also is ment by the name of either of both the natures, that is to say, by the sonne of God, and the Sonne of Man howbeit is considered ioyntly and not severally. So also whereas ỹ name Christe (that is to say anointed) agréeth properly but to the Manhod only (for the Godhead was not annointed but did anoynte) yet doth it betokē the whole person. And it is a common ordinary matter in al things to speake of persons after the like maner, to shew ỹ vniting of the partes of which the vnitie of ỹ persō cōsisteth, So this maner of spéech Peter is an Apostle: is as proper as may bée, agréeing to Peters whole person, & to ỹ severall partes therof, ỹ is to wit both to his soule & his body, but this maner of spéech. Peter is the sonne of Ionas, agreeth to him as he is whole together, & as he is considered to bée some hole thinge, ỹ

Diffe vnion vnitie.

is to witte as hée is considered, by vnitie of person: and not to bothe the seuerall partes of him, sauinge in respecte of the one parte onelye, namely of the bodye: except perhaps thou thinkest that the soule also is begotten. It is a like fourme of speeche, when we terme any man a mortall Creature, or a reasonable Creature, which terme doubtlesse doth fitly agree to the whole man as he is whole, by reason of the vnitie of his person: and yet that is but in respecte of some one of his partes only. Yea truly the force of this personall vnion is so great, that a man may speake of it in the same phrases of speach stil, euē after it is dissolued: as if a man shoulde say, Peter lyeth buried at Rome (for wee will put the case to bee so) the proposition shalbe trewe, and yet but in respecte of his bodye onely, albeit that Peter that is to say the whole person) be named.

Quest. Wherfore doost thou then terme it a communicating of properties, if there be no communicatinge of natures and essentiall properties in deede?

what is ment by communicating of properties

Ans. By communicating of properties, wee meane not the verye personall vnion or the maner of the vnion, but the report that

that is made by reasone of the personall vnion of the two natures: in whiche reporte the essentiall propertie, or the operation, that agreeth to some one of the natures, is attributed to the person in ioyntnesse and not in seueralnesse. And forasmuche as this report is true, there must nedes also be trueth contained vnder it. Howbeit in the aforesaide respect, that is to saye, of the whole persone considered ioyntly together.

Quest. Then concludest thou again, that Christe as concerning his flesh, is departed verely and in deede out of the Earthe, vp aboue all the Heauens, and therfore is absent from vs that are vpon earth.

Ans. So is it. And yet I graunt, that Christe beeing man, is still present with vs, howbeit in another respect then of his manhood, that is to witte, in that the selfe same Christe which is man, is God also. Yea, and if thou wilt I graunt thee thus muche more, that Christes manhood also is present, howbeit in other respecte, that is to wit, not in it selfe or in it owne substaunce, but in respect that it cleaueth by personall vnion vnto the worde which is euery where, and therfore also is in very

How Christ is present with vs.

deede

dede in his supper.

To what purpose Christs bodily absence serueth Math.28.18. Iohn.17.2. Mat. 28.20. Iohn.15.4. Gal.2.20. Ephe.1.11.

Quest. What dooth Christe then avayle vs now as touching his flesshe, if hee haue forsaken vs?

Ans. Nay, hée hath not forsaken vs, in as mutch as euen nowe also in his glorified flesshe, hée disposeth althinges both in heauen and earth, and hath receiued a name that is aboue all names, at his Fathers hand. By vertue of which authoritie hée quickeneth, cherisheth, and gouerneth his church in this world by his secret and vnutterable power, and therwithall reigneth in the mids of all his enemies: And in heauen hée maketh intercession to his Father, vntill the time that the last enemye (namely death,) bée vtterly put to flight.

Quest. I pray you, what manner of intercession is this that you speak of?

Christes intercession.

Ans. Hée maketh intercession, firste in pacifying the Father towards vs by the continuall freshenes of his owne innocencye and obedience, and secondly because wée cannot call vpon the Father aright but in his name, so as hée steppeth euermore as an attonement maker, betwixt vs and the father, to the end that whatsoeuer wée of

fer

fer to the Father, may be well accepted. As for the sute that some men dream that Christe should make, with knéeling down at his Fathers féet: it is but fonde deuises of such men as haue no skill to put a difference betwéene Christe when he was in weakenesse, and Christe béeinge now in glorye, nor finally to discerne Heauenly things from earthly things.

Sute.

Quest. What thinkest thou then of them which doo so wilfully maintaine that Christ is not a mediator in respect of bothe his natures?

Obiectiō against christes mediation in both his natures

Ans. I thinke them to bée the deuills Instruments, prepared to hinder the worke of the Lorde, which thinge Experience it selfe hath taught vs.

Quest. But to bee a meane betokeneth a place beneath the highest, and it belongeth to the lesser person to make meanes to the greater person. Heeruppon I gather, that they seeme to bee ARRIANES, which holde opinion that Christe is a meane and a mean-maker or mediator as touching his Godhead also.

Ans. I should wunder that in so great light of the Gospell, there could bée any founde, that would suffer them-selues to

bée

be beguyled with so trifling toyes, if the deede it selfe bewrayde not, that they neuer followed Gods Gospell with a ryght zeale. I speake of the wilfull sorte, and of suche as are condemned by their owne iudgement.

Quest. But this is no answering.

Ans. The shamefullnesse of the matter compelleth mee to bruste out into these wordes, because I see so many haue shrunke awaye vpon so small occasion or none: firste vnto the herresie of Arrius, afterwards to the surmised opinion of three Gods, and finally to the diuelishe dotages of Samosetane. Go to therfore, and let vs enquire of them seuerally in order.

Quest. Thinkest thou then, that to be a meane is another thing than to be a mediator or meanemaker?

Ans. Yea truly. For the word Meane may betoken but the qualitie or state of a person: and so the thinge that is betwixte two vttermore thinges, maye bee deemed a meane or a middle thinge. But a Mediator or Meanemaker, betokeneth an Vmper or attonementtker. Whiche are thinges so farre diuerse, that one may be a mediator or Meanemaker, whiche

Difference betweene a meane & a mediator or meanmaker.

not

notwithstandinge is not of a Meane or middle degree, as when wee seeke to set men at one: and contrarywise, one maye bee of a Meane or middle degree, and yet it shall not follow of necessity that hee is a mediator.

Quest. But Christe is bothe a meane and a mediator. Christe is bothe a meane and a mediator.

Ans. I graunt it.

Quest. If hee bee a meane in that hee is the woord, or the sonne: then it followeth that the Sonne is inferiour to the Father namely as if hee were endewed with some kynde of Godheade that were a meane betweene the Godheade of the Father and the nature of man.

Ans. Then wilt thou haue Christe to be a meane, as touchinge the one of his natures onely, that is to witte, as touching his manhode: or els to be no meane at all.

Quest. Nay but answere me first to my demaunde.

Ans. I answere then, that haue thou an eye to whether of his natures thou liste alone by it selfe, Christ cānot be said to be a mean, for in ỳ he is the sun: hee is equall with the Father, and in that he is man, he is equall with the residue of men. Therfore

fore if he shoulde bee a meane after this sorte, it woulde behaue him to consist of some middle nature, whereby he shoulde bee neither in the highest degree, GOD: nor in the lowest degree, MAN. Which thing can in no wise be graunted.

Quest. Then if Christe bee not a meane in respecte of neither of both his natures, it will followe that hee is no meane at all.

How christe both a mean and a mediator.

Ans. But it will not if you haue an eye to bothe his natures as ye ought to haue, not seuerally by themselues as these troublers of the Churche are wont to do, but ioyntly togeather as they be united into one selfsame person.

Christe then as hee is one: is a meane, because that as hee is God: so is hee also Man, and therfore inferiour to God the Father in some respecte, namely, by reason of the shape of a Seruaunt which hee hath taken vnto him.

And as he is a man: so is he also God, and therefore higher then the Angelles, and much more higher then men, howbeit but in some certain respect, namely, by reason of the shape of God, which taketh the manhood vnto it, so is he a meane as in respect of bothe his natures knit together in personall

sonall vnion: and not a meane in any of them bothe considered by it selfe alone, for there are in Christe two seuerall things, but not two seuerall parties.

Quest. And what thinkest thou of the office of the mediatour or of the mediator-ship it selfe?

Ans. Euen as I thinke of the mean. For these thinges goe alwaies ioyntly together in Christe, namely that in as much as hée is become a meane betwéene the Father and men, by vnion of natures: hée shoulde also hée the Mediatour betwixte them.

Quest. Then hath not Christe been a mediator in respect of any of bothe his natures considered seuerallyby it selfe?

Ans. No in déede. For neither hath the worde reconciled men to the Father, without the thinges that were done in the flesh, neither had this man on the other side escaped with victorye, and much lesse had he beene our deliuerer, had not that one self-same person béene both God and man together. But yet there is this difference, that ỹ worde vsed the working of ỹ manhod which it took vnto it, not for any néed of it: but of méer will, and that it

stode

stoode the manhoode on hande of necessity, to borrowe, this effectuall working at the hand of the deuine nature that tooke it vnto it. Therfore in this worke of mediatiõ (that is to say of reconciliation or attonement) some doinges are attributed to the whole person of Christe (that is to saye to both his natures working together) some to his Godhead seuerally by it self, & some to his manhood seuerally by it self, but to conclude, none of bothe his natures hath the mediatorship by it selfe alone.

What is to be thought of the office of intercession.

Quest. But what shal we beleeue concerning the office of intercession (for surely he that maketh intercession for another is inferiour vnto him to whome the intercession is made.

Ans. Nay, that is vntrue: for what should let, but that one equall may intreate another his equall, or the superiour may intreate his inferior for an other man. And therfore it should not follow that the sonn were lesser then the Father, although hée had taken this charge vppon him or his owne will, euen without taking any flesh vnto him. But I haue shewed already, how ẏ things that are written of Christs intercession, must not bée restrayned to the

the reaſon that agreeth with the ſouerainties and degrees of this worlde. Moreouer howe the worlde is a meane betweene the Father and vs, in reſpecte of the vnion of the two natures: and howe hee is the mediator betweene the Father and vs, in reſpecte of his office, I haue ſhewed euen nowe.

Queſt. They ſay alſo it ſhould ſeeme that the Godhead maketh interceſſion to it ſelfe, if Chriſte ſhould be called an interceſſor in reſpect alſo that hee is God.

Anſ. They ſay ſo in deede, but very vnſkilfully. For although the Godhead beeinge a thinge vndeuidable, bee whole and perfecte as well in the ſonne, as in the father and in the holy Ghoſte: Yet notwithſtanding when wee conſider the Goehead in the perſons, wee conſider it not without relation of one perſon to another.

And therefore put the caſe (which thinge is moſte trew) that Chriſte maketh interceſſion for vs to the Father, euen in his Godheade vnited to the Manhode whiche hee toke vnto it: yet ſhall it not followe, that hee maketh interceſſion to himſelfe, ſeeing that the father is one and the ſone is another, in ſeuerall perſon thoughlye

diſtincte, albeit that the Father and the Sonne be both one thing and one God, if the Eſſence of them bee conſidered without their perſons. For like as in Chriſte incarnate there bee ſeuerall thinges and not ſeuerall perſons: ſo in the Godheade there be ſeuerall perſons but not ſeuerall thinges.

Queſtion.

Of praying to Saincte & Angelles. What opinion haſt thou of prayinge vnto Angells and Saincte deceaſſed?

Anſwere.

That it is wicked Idolatrye.

Queſtion.

Yet it may bee, that they which praye vnto Angells and Saincte deceaſed, cannot away with the making of any Images. Agayne yee ſhould haue made a diſtinction between ſutche as praye to the true and bleſſed Angells or to the ſoules of them that were godly and holy men in deede: and ſutch as worſhippe counterfaite Angelles, that is to ſaye feendes, or which worſhip ſutch manner of Goddes as although they were Goddes, yet ſhould they (euen by their owne confeſſion) bee but wicked Goddes.

Anſwere

Answere.

» I graunt, not onely that some sinnes » are more haynous then others: but also » that sutche as are guiltie of one selfesame » sinne are not alwaies a like guiltie. Neuertheless, hæ that sinneth the græuouslyer, dischargeth not him that sinned lesse heynouslye, out of the number of offenders. And therefore let vs suffer all this gære to slippe, whereof there is no question betwirte vs. Idolles are conceyued by fond fancye, and brought forth by the hande. Therefore are they Idolaters, also, whose Idolle lurketh like a shapelesse conception in the wombe of » their imagination: neyther is there any » kinde of idoll more owglye, then this » which is set vp in the very bowels of the minde.

Mat.11. 21. Iohn.19. 11.

Question.

But why callest thou that thing Idolatry which leaneth vpon good reason?

The good intents of the popish praying to Saincles.

Answere.

» Fie one that reason which not onelye » leaneth not to Goddes worde, but also » feyghteth fully against it. And yet I sée not what good reason may bee alleadged to defend so grose a wickednes.

Quest. I pray thee shew me why thou saist so?

Ans. To call vpon one that is absent, whome thou canst not make priuy to the meaning of thy minde, it is a poynt of extreame blockishnes. And to suppose that the soules of suche as be deceased, eyther be present euery where, or if they bee absent and heare mens wordes, do neuertheless perceiue the thoughtes of theyr mindes: I say that bothe of them are manifest and horrible sinnes of Idolatrye: at least wise if it be Idolatrye to father that thinge vpon the creature, whiche is proper or peculiar to God alone. And whereas they make exceptione, that God discloseth our petitions vnto the Saintes, or elle that the Saintes beholde all thinges in I wotte not what a wonderfull glasse of the Trinitie: lowke how easie a matter it is for them to saye it: so easie is it for vs, to shake it off as a foolishe and grosse forgerie. Moreouer, as concerninge the Angells wee heere in deede that the Lorde vseth their seruice in defending his children: and no doubt but they execute their charge as it is enioyned them, and are carefull (after their manner) for the welfare

Angels.

fare of the Godly. But what makes this that wee shoulde praye to them? for howe may that be done in faithe, seeinge wee knowe not, neither when they come, nor when they goe: nor when they bee present, nor when they bee absent, nor finde any worde or example of it in the holye Bible: but rather that the Angelles haue not admitted so muche as any outwarde religious reuerencinge: finally seeinge there iis none in the whole worlde to bee compared, eyther in power or loue towardes vs, vnto Christe God and Man whiche sitteth at the right hande of the father, makinge intercession for vs, as the onelye mediator betweene God and Men, whereupon sprang the rabble of petty intercessours, but of manifeste distruste in him: And as for the vnfailinge loue of the Sainctes which many men harp vpon although it bee trewe: yet notwithstandinge it is so awkwye applide for the proof of prayinge to Sainctes, as it neeth no disproofe at all.

Another obiection of the Papists for prayinge to Saints.

Quest. Yet notwithstandinge wee praye one for another, and desire one of vs the prayers of another, and in so dooinge the Apostle hath gone before vs by his owne

1. Thes. 3. 1.

example, Ergo to require the intercession of some others besides Christe, it no whit impeacheth the office of the onely mediatour, vnto whome wee saye not, praye for vs, but haue mercy vpon vs.

Answere.

Firste wee are sure that the maintainers of this praying to Angels and dead folkes, holde not themselues within those boundes: but do craue their healpe in their dangers and distresses, no lesse then the openest Idolaters that euer were, did in olde time craue helpe at the handes of their pettygoddes that were vnder the throne of their Iupiter. Againe, for the members of one body to requeste one of vs to praye for another, so long as wee may bee able to aduertise one another of our affaires in this lyfe: is truely no poynte of praying vnto men, or of thrusting in mediatours in Christes steade as they do: but rather a callinge vpon our common Father togeather with our bretheren, in the one mediator aforesayd the which one mindednes is a moste acceptable sacrifice vnto God.

one for an other.

Answere.

But the holye Ghoste himselfe is sayde to make

make intercession for vs with vnspeakeable groninges. Rom.8.28.

How the holy Ghoste prayeth for vs.

Answere

That is because hee teatheth vs too grone and to praye arighte, according also as the same Apostle maketh him to cry out. Rom.8.15.

Quest. But when shall this intercession be at an ende?

Christes intercession for vs is and shalbe euerlasting.

Answere.

Truely neuer: for euen at such time as it shall appeare that wee bee with God, our cleauinge vnto him shall not bee but by the steppinge in of our meane and mediator, and consequently of our head Iesus Christ, whose reigning and priesthood are euerlasting in the same respecte. Yet notwithstanding, the whole maner of rulinge and gouerninge the Churche that is now vsed, shal vtterly cease, after that the last enemy, (that is to wit death) is put away, and all the chosen are taken vp with their head into euerlasting life, and so god shalbe all in all. 1 Cor 15.28.

Of the yeelding vp of Christs kingdōe to God the Father.

Quest. But Paule sayth that this kingdome or reigninge shall bee yeelded vp to the father, and that Christe shall become subiect vnto him.

Ans. Paule verily hauinge an eye vnto Christe, as to the Sonne of God in deede, howbeit as manifest in the flesh in, and ioyned with his members, doth worthely attribute the cheefe glorye to the godhead, which shall at that time be most of all disclosed, when all enemies be ouercome. And truly this subiection betokeneth some thing inferior to the Godhead (for the creature shall neuer bee made equall with the Creator, no not euen in Christe) but yet it doth vs to vnderstande, that the cheefe blessednesse (next vnto that whiche is peculiar to the Godhead) consisteth in this poynt, that God acceptinge vs (and our head together in respecte that hee is man,) for his deere and faithful subiectes, will then at length giue vs the fulnesse of felicitie, and punishe the rest as rebels with endlesse paines.

Of Christes comming to Iedgement. 2. Tim. 4.1

Quest. But whereas it is saide that hee will come at the laste daye, to Iudge bothe the quicke and the deade: there is some hardnes in that sayinge. For it appeereth by many places of the Scriptures (and specially by the Storye or parable of the ritche Glutton) that euerye mannes Iudgemente lighteth vpon him immediatelye after his departure

Luke. 16.19

ture out of this life, whether he be Godly or vngodly. Luke. 16. 9.

Anſ. God dothe after a ſorte execute his iudgement euen then: inſomuche as it is „ not to bee doubted, but that the ſoules of „ the Godly whome Chriſte doth gladly re- Actes. 7. 60. „ceiue, haue a foretaſte of the eternall hap- Phil. 1. 23. „pines: and contrariwiſe that the ſoules of „ the vngodly haue a foreſæling of ẏ horry- „ blenes of eternall death. Notwithſtãding beſides that the ſaide fore iudgement hath reſpecte onely to their ſoules, while their bodyes lye ſtill a ſleepe in the duſte: the Mat. 25. 31. „ full declaratiõ and executing of the iudge- „ment, whereby the whole Man ſhall ey- „ther bee made owner of eternall lyfe, or „ els bee caſte into endleſſe torment, is de- „ layed to the laſt day of the generall Reſur- rection.

Queſt. By the deade then, thou meaneſt not them that ſhalbe dead at ſutch time as they ſhalbe Iudged: but ſutche as haue bin dead before, and ſhal then be riſen agayne. Which then be the quicke ones that thou matcheſt againſt the dead ones? The dead.

Anſ. They bee thoſe whome Chriſte ſhall then finde ſtill aliue in this worlde, at that ſeconde comminge of his which ſhallbee

moſte

.Cor. 15. 51. 52. moste glorious.

1. Thes. 4. 15. The sodaine chaunging of which men into the one state or the other of the lyfe to come (that is to witte either of endlesse death or of euerlasting life) shallbe vnto them in stede of bodily death and rising agayn, as the Apostle teacheth.

Endles damnation

Quest. How are they said to be dampned to endlesse death, who notwithstanding are risen againe neuer to die any more?

Ans. Because that to liue in so horible torments bothe of soule and bodye, deserueth not the name of life, but rather of death.

Quest. But the Resurrection: is it not in generall of Gods goodnes, yea and that in Christe who is the first fruits of them that rise?

Obiection a gainst the generalnesse of the resurrection. 1. Cor. 15. 22.

Ans. Like as the Father created al things in the Sonne: so also shall the wicked receiue life againe in him, that is to saye by the operation of his power. And yet for all that the blessinge of life shall turne to a curse in the vngodly, like as al other things do. The wicked therfore shall not rise againe by the benefite and vertue of Christes resurrection (for this resurrection is knit vnto blessed life, with an vnseperable knot: and therefore none but only suche as beleeue in Christe and are truely

truely graffed into him, are made partakers of that.) But by the power and auctoritye of the Sonne as hee is a Iudge: who at the same time that hee pronounced the sentence of double deathe, and specially eternall deathe againste all mankinde, did euen then condemne all men in the penalty of risinge againe, sauing those whome hee himselfe should preserue from deathe. For how should the punishment of the wicked be euerlasting (as it must needs bee) if their bodies should continew forever in the dust, vtterly void of al feeling. Gen. 17. Gen. 3. 19.

Quest. Neuertheless, seeing that the body mooueth not of it selfe, but onely is the Instrument of the soule: it seemeth to stande with equitye, that the whole punishment of sinne or the whole glorie of righteousnesse, should haue cleaued to mens soules. Obiections gainst the punishment of the body for the souls offences.

Answere.

The whole scripture speaketh agaynst it as often as it maketh mention of the resurrection, which doutles agreeth not properly to the soule. Againe although the body sin not of it selfe alone: yet doth the whole man sinne, and therefore hee is iustly punished whole. And Christ were not a perfecte Redeemer, if hee shoulde let the bodies 1. Cor. 15. &c. 1. Thes. 5. 23. Heb. 2. 14.

dyes of his seruants lye stil in rottennes. Neither had hée néeded to haue taken a body vnto him, if hée had come to deliuer no more but our soules.

Eternall life and eternall death.

Quest. But what manner of life shall that eternall life bee, and what manner of death shall that eternall death be?

Ans. It is to no purpose to searche for these thinges: not onely because such curiousnesse is to bée condempned, as dryueth men too demaunde the thinges that the Lorde hath as yet hidden from vs: but also because it is a pointe of extreame madnes, to bée desirous to comprehende that which a man is not able to conceiue. If wée were nowe able to conceiue that blisfulnesse, wée shoulde alreadye after a sorte possesse it, in asmutche as the vnderstandinge of man doth at leastwise so farforthe enioye the thinge that is to bée vnderstoode, as it conceiueth it in vnderstandinge. The lyke also is too bée thoughte of the euerlastynge paynes: whereof wée sée that euen a verye light conceyte of them doth nowe and then driue men to dispaire, and too horrible factes. Nowe then, that men féele not as yet the horriblenes, of the euerlasting

payne

fire

ſire any fullyer: it is to bée imputed to Goddes forbearinge, who as yet delayeth his wrath. Therfore let vs rather ſéeke, by what way wée come to it, that wée may holde the waye of life: and let vs ſettle our ſelues in the things that the Lorde hath opened vnto vs concerninge thoſe matters in this worde: namely that the happines of the Godlye, and the vnhappines of the vngodlye, ſhalbée ſo great that the manner and meaſure of none of them both can bée comprehended by vs as now.

Queſt. Then which is the way to eternal life. The onely way to eternall life.

Anſ. Euen Chriſte as hée himſelf witneſſeth: neyther is there any other way that leadeth vnto life. Ioh. 20.7.1.

Queſt. And yet hee quickneth not all men.

Anſ. I graunt that hée quickneth none but thoſe that walke in this waye. And to walke in this way: is to ioyne a mannes ſelfe vnto Chriſt, yea and after a ſort to incorporate himſelfe into him, by beléeuing.

Queſt. What calleſt thou faith? The diſtinction of true faith.

Anſ. The fayth or héeléeſe whereby the children of light differ from the Children of

of darkenesse, is not simplye that Insight (which the Deuils haue aswell as they) whereby it commeth to passe, that a man acknowledgeth the thinges to bee true, whiche are contained in the writinges of the Prophetes and Apostles: but moreouer it is a stedfast assent of the minde accompanyinge the same Insight, whereby it commeth to passe, that eche man applieth particularly to him selfe, the promise of euerlasting life in Christe, in case as if he were in ful possession of it already.

*faythe.*

Rom. 8. 37. &c.

Whence true faythe commeth.

Quest. Whether dooth nature yeelde vs this faith, or dooth grace giue it? or whether dooth partely nature and partely grace giue it?

Ans. Only the mere grace of God which begetteth vs anew.

Quest. Are there not common Insightes, and feelinges of God in the nature of Man, though he be corrupted?

Ans Yes verely be there, howbeit euen as some rubbices of a very Princely building. Againe I saye thus muche, that this faithe is not grounded in naturall Insightes: but there must further bee added the thinges that God hath disclosed to the worlde peculiarly by his Prophetes, and Apo-

Mat. 16. 17. Iohn. 1. 19. & 18. 17. 15.

Apostles, which thinges flesshe and bloude could neuer haue once thought of. Lastly this thinge also is to be marked (wherein consisteth as it were the speciall and peculiar differēce of faith) namely that eche man must applye the promise of eternall life in Christe, peculiarly to himselfe by beleeuing, which testimony the scripture calleth assured perswasion. 1.Cor.2.9. 19.14. Col.2.2.

Quest. I praye you let vs step a little aside to discourse of mans corruption First I demaunde what thing thou thinkest to be corrupted in the nature of man: and secondly what maner of corruption the same is: & lastly what remedy there is against it. 1.Thes.1.5. Of mans corruption.

Ans. To the first demaund I answer, that the whole man is corrupted: yea & so corrupted, that S. Paules sayinge (namelye that wee bee deade in our sinnes) is to bee vnderstoode of either parte of man. Corruption of the body in substance. Iohn.3.6. Ephe.2.5.

Quest. Doth this corruption touche the very substance of him.

Ans. Yea indeede doth it as concerning the body, which euen therfore is become mortall. But of the soule wee must thinke otherwise. That is to wit both of soule and body.

Quest. What shall wee thinke then of the corruption of the soule?

Ans.

Corruption of the Soule in qualities, and which those qualities bee.

Ans. That it is corrupted in qualities, which for instructions sake I make to bee two, namely reason and will.

Quest. Doost thou then place qualities in the soule?

Ans. I do so, howbeit agreeable to a spirituall and single nature. Otherwise if a soule or a spirite bee nothinge else but a substaunce, then let vs make as many vnder gods as there be soules of men.

But to the ende wee may eschewe many crabbed schole pointes at once: yee shall vnderstande that I admitte but one soule in a man: for I reade not that there were anye more created, and I deeme it an absurditie, that any one bodye should bee indewed with any moe soules then one.

Qualities of ye Soule.

Also by the qualities of the Soules I meane two thinges. That is to wit, first the powers grounded in the soule: which I saye are no lesse to bee distinguished, (howbeit by sutche distinction as agreeth to a spirituall nature) from the very substance of the soule it selfe, then the power of drawingesteele, is distinguished from the substaunce of the Adamante: And secondly the soundenes, or the rightnes, or (as Moyses termeth it) the goodnesse of

the

the same powers whiche I sayde to bee two.

Quest. Well then, considering that the fal of man can neuer bee sufficiently vnderstoode and discribed. They that auouche originall sinne to consiste onely in accidents or qualities, seeme to take it but for some superficiall blemishe, that sticketh as it were but to the skin. Error in opinion about original sin.

Ans. These bee fond conceites of foolishe men: and after the same sorte did Sathan in times past beguile some men ẏ would nedes wreste the Christian principles to the ragged rule of their owne most foolish reason. By those qualities I meane not some accidents or byfalles, but thinges that sticke in the very nature it selfe, and yet may bee dissevered from the very substaunce and as it were from the groundwork it selfe wherin they be, not in very deede, but by reason and in thought. what is ment by qualities in the soule.

Quest. Your saying then in effecte, is that the qualities of the soule are corrupted, and not the substance of it. The soule is not corrupted in substace but in qualities, for otherwise it should die as the bodye doth.

Ans. I say so, and I say further that the contrary oppinion is the certaine and the open waye to Epicurishnesse, that is to say to maintaine the mortality or dying

of the soule. For graunt wee once neuer so litle corruption of the substaunce of the soule: wee muste needes confesse that the soule it selfe is in danger of dying. Agayn if the whole soule be corrupted: then must the whole soule needes dye out of hand. But if the corruption be but in some part of the soule: howe can there bee any diuision of partes in a single substance, such as the soule is? Therefore whosoeuer will maintaine this so awke and wicked opinion, had neede to bee starke mad: and no lesse blinde had they need to bee, that should giue eare to him.

Quest. Let vs leaue this geere for those to delight in vpon whom the Lorde shall execute his rightfull iudgementes. Now proceede and tell me what the same corruption is?

Neither reason nor will is taken away by Adams fall. but both of them be vterly defaced and corrupted.

Ans. Neither reason, nor will is taken away (as I euen saide now): for had they beene taken quite awaye, the soule of man must needes haue perished, or vtterly bin none at all. But bothe these powers are so sore defaced: that whereas the eye of vnderstandinge oughte to haue beene moste cleere, accordinge also as it was before the fall: now, (specially in matters pertei-

perteining to God and concerninge right conscience,) it partly seeth nothinge at all, (no not euen when the lighte of the Creator is set before it) according as it is to bee seene in the cheefe pointes of the trewe Religion: the which, mans reason not onely lotheth, but also fighteth againste them as fond and false with toth and nayle:) and partelye if it see, it seeth verry dimelye: so as those small sparkes of glimmeringe light that weare left in man to the ende hee should bee vtterly vnexcusable (of which sparkes there is no man but hee hath somme bred in his minde, and many moe haue bin found out by men in bending themselues to the considering of higher thinges) do by and by leaue a man at this firste step into the gate of truethe, and therfore are farre vnable so to forreguide him as hee may attaine to the priuities of truthe. And furthermore as concerninge vprightnes to bee maintained betweene man and man: although the eyesighte of mans minde bee somewhat lesse dull in those matters, verelye because God so moderateth his iust iudgement, as ỹ felowship of mãkind) out of which hee gathereth his Church) might Rom. 1. 20.

the easier bee preserued, which otherwise
woulde perishe out of hande accordinge to
the deserte of mans fall, if all discerning
of right and wronge, & of vertue and vice
had binne taken quite awaye out of mens
mindes: yet notwithstanding, right great
is the blindenes of men, both in discussing
of generall groundes, but specially in dis-
cussinge of matters debatable. Whiche
thing is manifestly prooued by the repug-
nancye which is founde, not onely in the
opinions of the common people, where
there be as many wits as there be heads:
but also euen in the iudgements of ỹ wi-
sest philosophers & lawemakers: wherein
many haue wæried themselues of late to
no purpose, to make them agrée togea-
ther. Nowe come I downe to the other
Namely will. power of ỹ minde, which is the seate of the
affections. And whereas the same ought
to be ruled by reason as by a wagon-gui-
der: yet notwithstanding, how often doth
Rom. 7. 18. it carrye him headlonge awaye: And no
19. maruell séeing that sometimes it carrieth
awaye euen the very soule it selfe. I for-
beare to speak of the heady vnrulinesse of
all the naturall affections, which incon-
uenience, reason fighting against it, doth

after

after a ſorte ſée and finde faulte with: but only Gods lawe doth vtterly diſcouer it. And to th'increaſe of that darkenes wherwith the power of vnderſtandinge & willinge is ouercaſte, there is yet another worſer inconuenience: namely the reaſon ſucheth vpon vntruth, and wreſtleth wilfully againſt Gods wiſdome, euen when ſhe is conuicted and that the will is caried wilfully vnto vice euen againſte the reprehencions of reaſon, (ſuch as they bée) and is not able either to ſéeke or to ſhune any thing aright, becauſe ſhée is wholye a ſlaue vnto ſinne. Rom.7.8.9.10.&c. Reaſon vnre formed ſucketh alwaies vpon vntruth

Queſt. Are we blockes then? Obiection.

Anſ. No, for when I ſay that mans vnderſtanding & wil are blinde & frowarde: I dow not vtterly beréeue him of the power of vnderſtanding and willing.

Queſt. Ergo thou takeſt away free will. Of freewill.

Anſ. If by frée, thou mean willing or vnconſtrained: I am ſo far from taking that away: that contrariwiſe, I ſay the whole minde is willing and of it own accord caried vnto euill. But if thou take frénes to be neuer ſo ſmall an ablenes of it ſelfe vnto either of both (that is to ſaye to be inclined of it ſelfe as well to the thinge that

Rom.3.10. is good in deede, as to the thinge that is euill:) do I flatly denye, vpon warrant of the testimonies of the whole scripture, which in maner are infinite: considering that of all the whole number of men (the saintes only excepted) ye cannot bringe me one that hath knowen the true goodnes, and much lesse coueted it.

Philosophicall vertues. Quest. In what case then doost thou make the philosophicall vertues to bee?

Ans. Firste I say, that many of the fewe vertues neuer came in the mindes of the philosophers, if they were not Christians: secondly, that the same vertues whiche they knewe, are not discribed fully inough by them: and finally that there was neuer any man founde in any age that was indewed so muche as with the philosophical vertues, except hee were regenerated.

Philosophicall vertues be sin in the vnregenerated. Quest. But surely the philosophicall vertues are not sinnes.

Iob.3.3.5. Ans. Yes truely, euen sinnes, if sinne be an vnlawfulnes, that is to saye, any maner of thinge that steppeth neuer so little aside from the lawe of the Lorde.

Necessitie of sinning. Quest. But if thou inferre necessitie of sinning, (as needes thou must inferre it if thou take awaye consultation and election

tion) thou seemest thereby to take awaye sinne.

Ans. This consequence is many wayes false: for necessity excuseth not sinne, if a man haue willingly cast himselfe into the fetters of it. And as for this necessity whereof I now treate: it is not of nature, but of mans owne wilfull fall.

»Againe I take away neither deliberation »nor choise: but I saye that the man which »is not regenerated, cannot but miscon»sult or misaduise himselfe, and also mis»elect or mischose, by reason that his pow»er of vnderstandinge and willinge is vt»terly corrupted.

Quest. But it seemeth a mockery to thinke that there is a choise, except ye admit it as a meane betwixt good and euill. Choyce.

Ans. Nay rather it is a mockery which thou speakest. For there is a kinde of choise also euen betweene euill and euill. And therfore loke when reason counselleth that which is lesse euill, and will eyther embraceth that which is the worse, (as commonly it is wonte to do,) or else suffereth it selfe to bee ruled by reason: then doubtlesse doth it chose, howbeit alwaies euill. choise

Naturall reaſon counceleth nothing but euill.

Queſt. Nay ſurely it is not the nature of reaſon to counſell euill.

Anſ. Sothly ſo doth reaſon beare her ſelf in hand. For euill putteth vppon it the countenaunce of good to make reaſon the lyke of it. But the true rule to diſcerne good and badde by, muſt bee ſearched out of Gods lawe, and not out of mannes corrupted vnderſtandinge. Therefore euen the very ſame thinge which the naturall man (as the Apoſtle tearmeth him) thinketh to bee good and coueteth as good, is by Gods ſpirite termed euil, as alwaies ſtepping ſomewhat aſide from that which is rightly good. For ſurely as for the thinge that guſheth out of ſo vncleane a ſinke, although now and then it be not altogeather ſo foule as the very filth of the ſinke it ſelfe, yet muſt it néedes bee vncleane.

1. Cor. 2. 14.

How neceſſity and free will or wilingnes may frame togeather.

Queſt. Yet doo I not perceiue howe the thing may be called free, which of neceſſitie is caried but to the one part onely.

Anſ. Then remember thy ſelfe, that there is a difference betweene compulſion and neceſſitie. For many things ỹ are of neceſſitie, are alſo willingly: of whiche ſorte I thinke thou wilt not deny but Chriſtes

Neceſſitie, Willingnes

death

death was one. But nothinge can be both of compulſion, and of willingneſſe together, no not euen in thoſe thinges whiche wee are moſte vnwilling to do: as when Sea-men ſuffer loſſe. Agayne I pray thee loke a little neerlier, howe thou mayſte define freeneſſe. For whether of theſe thinkeſt thou is more free: hee that is in ſutche ſtate, as hee may bee either free or bounde: or hee that is ſo free, as he can by no meanes ſo mutche as thinke of beeing bounde? Truly if thou take that to be free will, which may bee led either to good or to euill: thou ſhalt quite beereaue bothe God, and the Angells, yea and vs alſo, (after wee bee taken vp into heauen) of that freeneſſe. Yea and it ſeemeth, that this alſo may bee doubted, whether the firſte man were endewed with the ſayde freeneſſe of debatinge on eyther parte, beefore hee had giuen eare to Sathan. For howe coulde euill come in queſtion: ſeeing it was not yet entred into the worlde?

So as it ſeemeth to mee, that before that time, Adam was of his owne accord with his whole mind and body diſpoſed to good only, without any contrarye thought or debating at all, and mutch more without any

Compulſion

Freeneſſe.

Mans freneſs before his fal.

any purpose: all whiche thinges Sathan hath brought into mannes disposition, by putting concupiscence or lust into vs.

Rightly therfore was that tree called the tree of the knowledge of good & euill, inasmuche as before the eatinge thereof, man neither knew nor coueted any thinge but onely God: the forgetfulnes whereof is so ouerspred, by eating of that tree, that euer since, men haue not ceassed to debate of the endes of good and bad, thoughe they themselues bee shut vp within the boundes of euill. The conclusion is this, that they only are endewed with free will, which are set free from the bondage of sin.

Ioh.8.36. Rom 6.16. & 8.15.

And of this freedom (which shal neuer bee thorowly perfecte till wee bee vtterly sinlesse in the other life eternall) they haue the spirit of God for an assured pledge.

Of preuenting grace.

Quest. Thē in the receiuing of the first grace men doo but suffer the grace of God to bee wrought in them, and are not ioynt-workers with the grace.

Ans. Truly if yee haue an eye to the order of the causes, and to the firste enterance of the grace, wherby the Lorde shapeth vs newe agayne, yee muste needes graunte, that the same proceedeth wholy

of

of God, who loueth vs firste, when we be yet his enemies: and that wee bee but onelye receiuers of it. Rom.5.10. Tit.3.5. 1.Ioh.4.19.

But if yee consider the verry instante of the time wherein God worketh in vs: yee shall finde that the ablenesse to bee willinge to receiue is geuen vnto vs, and also that wee bee willinge to receiue, bothe togeather in one selfe same moment. For otherwise the grace were in vaine. The woorking of naturall witte with preuenting grace.

Therfore as many as impugne this manner of togeather worckinge, as thoughe it were repugnant to the grace of God: they bewray their owne vnskilfulnesse many wayes, consideringe that this selfesame togeather worckinge is the gift of Gods grace, and worketh in sutch wise together with it, as that in order of causes it is in deede the latter, like as it followeth immedyatlye after the cause that woorketh the effecte: by reason whereof all thinges are farthered wholly vpon the onelye grace of God: and yet notwithstandinge, God at once and in one selfesame moment bringeth to passe, bothe that through grace wee may knowe and throughe grace wee doo knowe in deede

in deed, that through grace wee may wil, and through grace wee doo will indeede: and finally that through grace wee maye doo, and through grace wee doo indeede.

For the efficient cause in possibilitye can not bee called efficient in woorking, vntill it bee perfourmed in verye deede. Moreouer sith there is not taken from man, neither the abillity of vnderstanding, nor the abilitye of willing, as I haue sayde afore but only the ability to vnderstand rightly and to will rightly: it cannot bee denied but that at leastwise there is in him a naturall together woorking, because ẏ wheras ẏ first disposinge grace is not receiued but of one that hath vnderstanding & wil, and men by nature doo generally vnderstande and will: man receiueth the offered grace, not as a blocke, but as one that is endewed with vnderstandinge and wil and so farfoorth as he doth but vnderstand and will, hee worketh together wͭ God his maker, at whose hande hee hath receiued those naturall powers: But in respecte ẏ hee vnderstandeth well and willeth well: that muste bee wholy attributed to the newcome grace: whereby it commeth too passe, that hee prepareth to make himselfe

selfe ready to vnderstand aright, to will aright, and to dw aright, when hée hath receiued the grace: and also that hée vnderstandeth, willeth and doth rightly indéed.

Grace effectuall by grace.

Quest. And what is it to bee thought of the effectes of the first grace.

Ans. That the first grace is effectuall, it is to bée imputed to Gods second grace, for wée should straytwaies fall from the first, if there followed not another immediatly after, to make the former effectuall, and so must yée procéede on still from grace to grace.

Of Merit or deseruing.

Que. But it could hardly be denied but that assoone as wee haue receiued the first grace, wee woorke togeather with the reste of the graces folowinge, and so consequently that the latter graces are bestowed for merit or desert of the former grace.

Rom. 4.4. 1.Cor.4.7.

Ans. Away with the names of desert, and merit, which fight full but againste grace how mutche so euer the halfe pelagian Sophisters prate to the contrary. Hée that denyeth vs to woorke togeather with the first grace: denyeth the efficacy of the first grace. And loke what I haue sayde of the firste grace, the same dw I saye of the graces that insewe, For that the firste

grace

grace is so effectuall, as that wee vse it well: wee maye thanke the seconde grace for it. For were not the seconde grace present, yea and bothe freely giuen & freely effectuall: wée would not onely not goe forward, but also goe quite backe againe, into a farre worse state then we were in before. Then as for this togeather working, which (as I saide) proceedeth wholly of the inlewing grace, what hath it in it that maye merrite or deserue any recompence at all? Nothing at all: for euen then when wée after a sorte doo vse it well, (whiche thinge also, if the matter bée well lokte vpon, is through grace:) we do rather vse it amisse.

Mat.25.14. I confesse then that the faithfull seruauntes haue Talentes committed vnto them: But yet agayne it is of meere grace Rom.4.5. that the worke of those Seruaunts is allowed, and that they bee taken for faithfull Seruauntes, and finally that reward is giuen vnto them whiche is not dewe vnto them in any other respecte, then because it was freely promised, and is freely performed.

Of the spre Quest. But I woulde fayne learne this of you also: How this corruption is spreade into man-

mankinde? Namely whether it be by nature or by imitation?

ding of originall sinne into al mankinde.

Answere.

For asmuche as yée bee sure inough, that it is come in: yée shoulde rather haue asked how it might bée driuen out againe. Neuertheleſſe because of many noysome errours, I will endeuour to satisfie you in this beehalfe also. I answer therefore, that the maladie is firſte spread abroad by nature, and afterward confirmed by imitation.

By learning it one of an other or by folowing one anothers example.

Quest. Howe can you prooue that?

Answere

By manye tertes of Scripture when yée will, and speciallye by Paules argument grounded vppon effectes. For euen they also doo die. which could not imitate Adam, by reason they are not of yéeres of discreation: but deathe is the rewarde of sinne: Ergo all men are in originall sinne.

Rom. 5. 14.

Rom. 6. 23.

Answere.

What I shoulde say that the firſte death (whiche is the seperation of the bodye and the soule, and the loosening of the same body agayn into her firſte groundes) is natural? For all compounded thinges are naturallye subiecte to dissolution.

Obiection that the death of the body should be but naturall and not a penaltie of sinne.

Ans.

Gen. 2. 17. & 3. 19. Rom. 5. 12.

Anſ. God himſelfe ſpeakinge by Moyſes will diſproue you. Beſides this, your argumente holdes not of neceſſitie. For although the thinge that is compounded, thinge compound may of it owne nature bee diſſolued: yet notwithſtandinge it is not diſſolued in very deede, vntil the cauſe that compounded it, do firſt ceaſe to maintaine it together. What abſurdetie then is there in my ſpeeche, when I ſay that man was in ſuch wiſe created of ſoule and bodye, yea and that mans bodye was in ſutche wiſe compounded or compacted together of the elements, as the creator of them would haue maintained them togeather for euer, had not ſinne ſtept in by the way?

Of the conueying of the ſoule.

Queſt. I graunt then that mortall bodyes are begotten of mortall bodies. But what is that to the corruption of the ſoule, confeſſe thou thinke that the ſouls alſo are conuerted ouer from one into another.

Anſ. What opinion manye of the olde writers haue had concerninge this matter, I paſſe not, neither will I greatlye ſtriue about, ſo it bee agreede vpon that originall infection is ſpredde into vs by nature. Yet thinke I it not good to diſſemble this, that the doctrine of cõuaying

ouer

ouer of the soule seemeth verye awke to mee: for either muste the whole soule, or at leaste some peece of it be conueied ouer. Nowe if the whole bee conueyed: then doubtlesse muste the partes of it néds bee quite dispatched out of hand. But if there bee but some peece of it conueyed: how can any peece of it bee cut awaye from an Essence that is moste single?

Quest. If the soule come not of the corrupt Father, but of him that is the Father and maker of spirits: howe commes it by that corruption? Is it by infection of the bodye that is knite vnto it like as an ointmente the better it is, the sooner it takes a tange of the vncleane vessell? Bezas opinion of the creation of soules.

Ans. Truely mée thinks your reason is sufficient to satisfie all modest wits. But howsoeuer the case standeth, let this suffice: that like as Adam receiued the Image of God for himselfe and his, so lost hée it frō him and his: and God (according as he had threatned) forsakes their soules as soon as he hath created thē and shedded them into the bodye: whereby it comes to passe, that al of them are born the children of wrathe namely as heires of corruption and of their forefathers guiltines. Rom. 5. 12. &c.

Question.

To be made one with christ is the only remedi of sin, death & damnatiō That is to say, partaking of christ or being made one thinge with Christ.

Now then let vs returne to the onely remedy of this mischeefe, that is to wit, to Christe taken holde vpon by faithe, which is the gift of God. Therefore I would haue you to declare vnto mee what you meane by takinge holde, ingraffing, incorporating, and communicating with Christe.

Ans. They that imagine there is anye ioyninge or linkinge togeather of the substances, after what manner so euer they dreame to bee: they bee vtterlye deceiued, and Iudge fleshelye of spirituall and misticall thinges. Againe, they that auouche Christes onelye operation or efficacie to bee the thinge whereof wee be made partakers: seeme not to haue weyed sufficientlye the expresse textes of the Scripture, wherin Christe himselfe is plainely sayde to bee giuen vnto vs, and also his wonderfulnesse in vs is discribed. To the intent therfore that this communicating may bee vnderstoode: wee must set downe two thinges. Where of the firste is this: ỹ christ himself is made ours by the benefite of the Father, so as all beleeuers may say this thing (ỹ is to wit) Christ the sōne of God manifested in the flesh (is mine, by

Esay. 9.5. Rom. 8.32. 1. cor. 10,16. Eph. 5.30. Iohn. 17.11. 21.22.

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by the graunt and free gift of the Father, that I might enioye it.

Quest. Heere I pray you giue me leaue to saye a little by the waye. Surelye hee that so speaketh, is owner or maister of the thinge that was giuen him: are wee then owners or maisters of Christe, and not rather he the owner and maister of vs?

A cauill against our ownering orpossessing of Christe.

Ans.

Seeing that the Father hath giuen vs vnto Iesus Christe, and that Christ himself hath redeemed vs by giuinge himselfe for vs: if any man deny Iesus Christe to be ỹ owner and Maister of vs, (yea and that of very good right) accursed be hee. Therfore whē I say he is ours, that is to wit which beleue: I mean not that there is giuē vnto vs any superioritie ouer him, but I say ỹ hee is giuen and borne vnto vs or for our sakes. As for example, a man takes a wife, which must obey him and be seruisable to him: and yet on the other side ỹ wife may saye like as I am this mans Wife, and my father hath giuen me vnto him to haue authoritie ouer mee: so on the other side he is my husband, and hath giuen himself to me to enioye him, verely to the end he maye loue me and cherishe mee as his Wife. Whiche similitude thou knowest

Iohn.13.3. & 17.10. 1.Cor.6.20. & 7.23.

Rom. 7.1. 2.&c. 1.Cor.11.2. Eph.5.15.

well inough that the Prophetes and the Apostles do ordinarily vse to betoke this communicatinge of Christe. The other poynt of this communicating, is, ỹ hee is ours in suche wise, as no coniunction of bodies, whether it bee naturall or artificiall, may bee compared with it. Yet notwithstanding, it tendeth not to this ende that there shoulde bee made but one substance of his and ours, or but one person of his and ours, all which thinges are mosse grose forgeries and vtterly wide from the kingdome of heauen: but it tendeth to this end onely, that his spirituall workfulnes should be the more certaine, the more neer and the more effectuall in vs. And yet by the waye, this is certaine, that hee in such wise becometh ours, that hee becommeth on thing with vs in deed: and the head and members of any body cleaue not so fast together by nature, as this communion of Christe is faste and straite knit vnto vs: insomuch as we be flesh of his flesh, and bone of his bones: howbeit it is wholly spirituall and misticall.

Eph. 5.30.

Why our communiting with christ is called spirituall

Quest. I praye you shew me why you cal it spirituall?

Ans. I call it spirituall, not in respect of the

the thinge that is communicated, (for it is certaine that Christe is communicated vnto vs, not onely in spirite, but also in his whole manhood) nor also as though this communication were imaginatiue and consisted onelye in thought without the thinge it selfe to settle vpon: nor finally as though wee were saide to be become one thinge with Christe, onely in respect of consent, after which maner Luke saith that the beleeuers were al of one hart and „one minde. But because all this takinge „hold is done altogether by the minde and „by faith, and because the holy ghost is ỹ par „tie by whose linkinge these thinges are knitte together which are as farre a sunder in respect of distance of place: and that in such wise, as that in this spiritual copulation Christ is as ỹ head, & the church is as his bodye, drawing spirituall life from him her onely head. And therefore all the whole reall growing together of the very substances into one, (about the whiche so many men haue striued nowe longe agoe, with so much adoe, and by meanes whereof that monster of transubstantiation and consubstantiatione was afterwarde brought into the Lordes Supper) is a

Acts. 4. 31.

Ephe. 4. 15, 16.

grosse forgerye of mannes fondnes, by no meanes agreeing either with the spiritus all life, or with the verines of Christs body, or with the proporcion of faith.

Quest. I heare well that Christ himselfis receiued of the faithfull by faith: I heare that the Churche is spirituallye cuppled to her heade by the bond of the holy Ghoste: but yet perceiue I neuer the more, howe theese thinges that are so farre a sunder should bee vnited.

Ephe. 5. 32. Ans. I graunt so. For it is not for nought that Paule cryeth out, that it is a greate misterye. Rightly therfore doth one giue warninge, that wee should rather laboure to feele Christe liuinge in vs: then to bee made priuie to the reasone of this communion: as whiche surmounteth our capacitie, althoughe wee bee sure that it is spirituall, and that faythe is the instrument in doing of it.

Question.

VVhat if wee shoulde saye that Christe is communicated vnto vs, onelye as touchinge his force and efficacie? And that wee shoulde referre this place of Paules, (wee bee members of his body, of his flesh, and of his bones,) vnto Christes incarnation?

Ephe. 5. 30.

Ans.

Answere.

Concerninge Christes beinge one with vs, so as we may afterwarde drawe life out of him beeing united with vs, the Scripture speaketh more manifestly of it then that it maye bee applied, to his onely operation or worckinge in vs, in as »mutche rather as it is the foundatione »bothe of the effectuall intercommuninge, »and of the benefite of imputation, whiche thinge appeareth euen by the proportionablenes that is betweene it, and bodilye nourishment, whereof Christe himselfe is the author. For like as if a man will receiue the nourishment of bodilye fode, in such wise as may bee to the sustenance of his life: it behoueth him to haue it so farforthe his owne, as he may euen eate »it: So also to the intent wee maye sucke »the iuce of the spirituall and endelesse »life out of Christe, it beehoueth vs to »take holde of him with the mouthe of »faythe, and spiritually as it were to digest him into vs. As for Paules place concerning Christes taking of Mans nature vnto him, it cannot bee fitlye applied to this matter: for accordinge to that: all men withoutexception might say they be

Christes being one with vs and wee with him.

Ephe. 5. 32.

Christes members, whiche thinge the Apostle setteth downe, as peculiar to the Churche alone, and so also dothe the resemblaunce of bodilye wedlocke impoꝛte. Foꝛ euery Man and euery Woman are not one flesh: but eache man is one flesh with that woman whose Husband hée is, and eache Woman is one flesh with that man whose Wife shée is. And therfoꝛe this couplinge into one flesh, is not of nature, but of couenaunt: and so also is our coniunctione with Christe into one spirite. To conclude, If the Apostle had mente so as you saye: namelye that Christe hath knitte himselfe vnto vs but by his Incarnation, and that wée bée ioyned vnto him but by faith: hée shoulde rather haue said, that Christe is of our flesh and of our bones.

The fruit of our being one with Christe.

Quest. On, forth I pray you, and shewe me what wee receiue by being spiritually made one with Christ through faith as you haue sayde.

Eph. 1. 18. 6. 9. &c. Eph. 3 8. 9. 19.

Ans. Againe wée enter into a huge gulfe, whose widenes, length, and depth (whereas otherwise it surmounteth our capacitie, accoꝛdinge as the Apostle witnesseth) wée knowe so farfoꝛth as the holye ghoste wher-

wherewith wée bée endewed searcheth the depth of God. He that hath not spared his owne Sonne (saithe the Apostle) but hath geuen him for vs all, how should he not also giue vs all thinges with him?

»Wherefore I aunswere that all thinges »nédefull for saluation flowe into vs, out »of Christe, when wee take holde of him by faith.

Quest. But if it may bee, I would haue you shewe vnto mee particularlye whiche those thinges bee.

Ans. I answere then, that some thinges are Christes owne in suche wise as they cleaue alwayes to himselfe alone, and bécome not ours but by imputatione, of whiche sorte bée the thinges that hée hath performed for our sakes, namely that by becomming subiecte to the lawe, he fulfilled all righteousnesse, and suffered the punishementes dewe for our sinnes: both whiche thinges the Apostle compriseth vnder the name of obedience. And some thinges doe so rest in Christe: as yet notwithstandinge the force and operacion of them is spread into vs: of whiche sorte is the singular pureneſſe of the manhode in Christe, garnished with all gifts without measure

Gal. 4. 4.
Math. 3. 15.
Rom. 5. 19.
Phil. 2. 8.
Rom. 8 3. 4.

Rom.6.6. Gal.2.20. measure, which pureneſſe not onelye becommeth ours by imputation, but alſo is the headeſpring and originall of our new birthe, and of all the ſpirituall giftes that accompany the ſame.

Queſt. What calleſt thou imputation?

Imputation. Anſ. That benefite of God the Father, wherby he vouchſafeth to accoũt Chriſtes obedience as ours, in as amplewiſe, as if we our ſelues had fulfilled the law, and made ful ſatiſfaction for our ſinnes.

Queſt. But ſtandeth this with Gods nature, that hee ſhoulde excepte any man as righteous for an other mannes righteouſneſſe?

1.Cor.1.30. Ioh.17.20. 21.&c. Anſ. In deede it is an other mans righteouſneſſe in aſmuche as it is without vs, and reſteth in another ſubiect or perſon, that is to wit in Chriſte: and yet is it not anothers, in aſmuche as the ſame ſubiecte, that is to wit Chriſte, is ours, yea and alſo is ſpiritually become al one thing with vs by faith.

Queſt. Naye truelye, if hee bee beecome all one thinge with vs: nowe it ſeemeth that what ſo euer hee hath in him, the ſame is ours in verye deede, and not onely by imputation.

Anſ.

Answere.

Certes were it once graunted that the very substaunce of Christe were become our substaunce by reall coppulation and vnitinge, whiche thinge followeth of their opinion that auouche Christes flesh and bloude to bee eaten with the verrye mouthe and so to bee conueyed into vs, then shoulde your saying followe of consequence also. Whereby it may bee perceiued, how greatly the doctrine (as well of transubstanciatione as also of consubstantiation) fighteth againste the doctrine of righteousnes, by imputacion, besides that it also taketh awaye the verinesse of Christes flesh. I sayde afore that Christe and wee bee verilye made one in deede: howbeit that the same is a meere spirituall misterye, the bande whereof is the holye ghoste, and that the marke whereat it ameth, is not the growninge togeather of the substaunces or of the persones into one (for to what purpose were that) But that the spirituall life should by that meanes flowe from Christe the misticall heade into his misticall body vnderneath it.

Against the doctrine of Transubstantiation.

Eph. 4. 15. 16. Ephe. 5. 23

Quest. Let vs returne to Imputation?

Ans.

Chriſts righteouſnes ours by imputacion.

Anſ. Contented: and I ſaye that lyke as whatſoeuer want of righteouſnes, and whatſoeuer ſpottines of ſinne is in vs: the ſame is without Chriſte, and yet is imputed to Chriſte: So on the other ſide, I ſaye that Chriſtes obedience is out of vs; (as ſtickinge in Chriſte the onelye ground of it,) and yet notwithſtandinge is imputed vnto vs. And the foundation of this imputation is this, that hée is one « with vs and wee one with him, after a « ſpirituall waye and manner as I ſayde « afore, ſo as hée was accounted a ſinner, « not in himſelfe but in vs: and we bée rec- « koned for righteous, not in our ſelues, « but in him.

Queſt. But it is ſayd that ABRAHAMS faith was imputed to him for righteouſnes,

Abrahams righteouſneſſe. Rom. 4. 3.

and not this obedience of Chriſtes.

Anſ. You knowe this, that the thinges which goe in order one vnder another are not contraries. Faithe is ſaide to bée « accounted vnto righteouſnes, becauſe it « is the inſtrument whereby the ſayde obe- « dience whereof the imputacion maketh « vs righteous, is taken holde vpon. After « which manner alſo wée bée ſaid to be iuſ-

Phil. 2. 8.

tified by faith, namely in as muche as it taketh

taketh holde of Christes obedience, by imputation wherof we be made righteous.

Question.

There is yet one doubt behinde, howe your sayinge that Christe is taken holde on by faithe, agreeth with that which you sayd afore when you anouched that all giftes doo flowe into vs from Christe taken hold vpon by faith. For it seemeth to followe, eyther that faithe is not of the fathers gift in christe, or els that this your latter sayinge is vntrew. For needes muste faithe goe before takinge holde, if Christ be taken holde on by faith.

Obiection a gainst this that faith is the free gift of God by Christe.

Ans. The beginninge of our saluatione commeth of God, who first chose vs in Christe ere we were borne, yea and ere euer the foundatios of the worlde were laide and also first loueth and knoweth vs in the time of our beeing borne, when as yet we be not giuen vnto Christe and grafted into him in verye deede, but are to bee giuen and grafted. Therfore if yee »haue an eye to the verye instante of the »time: wee doo bothe beleeue, and also take »holde by beleefe, vpon Christe offered vnto »vs, both at once. For the cause of a thinge »cannot bee woorkinge in verye deede, vn»les the effecte of it come forth togeather with

Eph. 1. 4.
Rom. 3. 24.
2. Tim. 1. 9.
1. Ioh. 4. 19.

order of causes

with it. But if yee looke to the order of causes, I graunte that the trainement of faithe (yea of trewe faithe) goeth before the takinge holde vppon Christe, and so consequently is giuen, not to them ỳ are alreadye graffed, but to them that are at the poynte to bee graffed into him. Yet followeth it not thereupon that faythe is not geuen vnto vs in Christe, considering that the Heauenly Father, setting his determination in his onely Sonne, doth not then firste beholde vs in Christe when wee bee giuen vnto him, but hath chosen vs, knowen vs, and loued vs, in him, yea euen beefore the foundations of the worlde were layde, and much rather when as yet wee hated him: like as Christe himself also toke holde of vs firste, to the ende that wee might take holde of him afterwarde. Againe loke what is begun in vs by grace, that we might therby be graffed into Christe, and therefore as in respect of the order of causes, is done beefore our takinge holde vppon Christe: the same is increased and strengthened in vs afterwarde by the same grace in Christe, whome we haue now taken holde on by faith.

Phil. 3. 12. Rom. 5. 6. 8. 10.

Quest.

Quest. VVhat then are the thinges that wee attaine in Christe? The thinges that wee attaine in Christe

Ans. Paule concludeth this whole matter moste plainly and also moste breefely, when he saithe, that God the Father hath made Christe, our wisedome, Iustification, Sanctification, and Redemption. 1. Cor. 1. 30.

Quest. VVhat meane you, by being made our wisdome?

Ans. The selfsame thinge that Zacharie meaneth when hée saithe, that his owne sone Iohn Baptiste is sent to shewe the knowledge of saluation, that is to saye, to shewe Christe himselfe. For the only trewe wisdome, is this whiche Christe teacheth vnto Men, namelye when hee discloseth himselfe vnto them, whiche thinge the Father also hath testified with a lowde voice from Heauen, saying, hære yée him. what wisedome is. Luke. 1. 77. Coll. 2. 3. Mat. 17. 5.

Quest. Recken you this among the gifts that we receiue by Christ?

Answere.

My meaninge is that Christe himself is so giuen vnto vs to bée the onelye teacher of that trewe and natiue wisedome: as that hee teatheth himselfe vnto vs. For he is both the teacher and the thinge that

this is taughte. And therefore amonge Christes giftes, the verye foremoste and cheefest is, that hee giueth himselfe vnto vs, when he furnisheth vs with the knowledge of himselfe.

Iustification or righte ousnes. Ephe. 1. 4.

Quest. What dooth PAVL call iustification in this place?

Ans. That whereby wee bee made righteous: that is to saye, so farforth perfecte, sounde, faultlesse, and vnblamable: as not onely there is quite wiped out of vs, whatsoeuer vncleannesse is in vs from top to toe, wherby God (who is singulerly pure) maye by anye meanes bee offended: but also there is moste plenteouslye founde in vs, whatsoeuer maye so muche delighte him in this humayne nature, as hee of his good will maye vouchesafe to Crowne with euerlastinge life. And of that righteousnesse whereby a man is accounted rigteous before God, the certaine square and inuariable rule is Gods owne lawe. And the lawe not onely forbiddeth the thinges that are not to bee owne, threatninge euerlastinge deathe for a penaltie: but also inioyneth the perfect louinge of God & our neigbour. Therfore that a man may bee accounted righteous

Iames. 2. 8. &c.

afore

afore God there be two thinges required of necessitye: that is to saye, the vtter absence of all sinne, and the fulfilling of all right according to the law.

Quest. But this was neuer found in any immortall wight.

Ans. Sauing Christe, who not onely neuer sinned, but also performed the whole law to the full.

Quest. Tel me I praye you, was not Christe perfectly righteous euen from the very moment of his conception?

Ans. In respecte of his Godhead hée not onely was righteous from euerlastinge, but also the very righteousnes it self, that is to saye, the soueraine and moste perfect pureneſſe. And in respect of his manhood, hée was indued with singuler holinesse, yea euen farre aboue the Angells, euen from the verye instant of the conception of his flesh. But nowe by the name of righteousnesse, wée meane that whiche followeth vpon the perfecte performinge of Gods law, which righteousnes Christe had not in effect, vntill hée had finished the whole worke that was inoyned him.

Math. 1. 20. Luke. 1. 35.

Math. 3. 15. Iohn. 17. 4. Iohn. 19. 30.

For this is the righteousnesse, by the imputatione whereof wee bée iustified

Phi. 3. 9. 10.

or made righteous: and not the foresaide essentiall righteousnes whiche is proper to the Godhead, nor yet the other natural pureneſſe of Chriſtes fleſhe, wherof wee will intreate ſeuerally by it ſelfe: for want of whiche diſtinction, Oſiander hath ouer ſhot himſelfe to fowly.

1. Pet. 2, 22.

Queſtion.

Obiection a gainſt righteouſnes by imputation.

But I ſee not yet howe this righteouſnes maye ſuffice. For in aſmuche as wee not only performe not the lawe, but alſo are ouer couered with innumerable ſinnes, how ſhall wee bee accounted as thoughe wee had neuer ſinned, (that is to ſaye to bee vndefiled of our ſinnes,) if the ſpottes of our ſinnes be not firſte waſhed out? and that cannot bee done without ſuffering of the puniſhmenrs due to them.

Anſwere.

Thou ſayeſte righte. Therefore whereas I ſayde that Chriſte not onelye brake not the Lawe, but alſo did moſte fullye and perfectlye performe the Lawe: thou muſte take his ſo doinge to comprehende in eſpeciallye a ſatisfaction for all the ſinnes of them that beleeue: for euery man is bounde by the Lawe to looue God and his neighboure perfectlye, not indefinitely

finitelye but definitely, that is to ſaye, as hauinge regarde of his owne peculyar calliinge. As for examples ſake, if a magiſtrate loue God but as ſome other priuate perſon doth, hee cannot bee ſaide to haue done his duety, becauſe hée is bound to loue God as a Magiſtrate, which manner of dealinge is to bée vnderſtode of all other kinde of callinges. And Chriſte was ſent to ſuffer for vs the punihments dewe for our ſinnes: which thing he performed all his life longe, but ſpecially in that Sacrifice of his, wherein he became obedient to his Father vnto death, euen the deathe of the Croſſe. Therefore by worckinge, in ſufferinge, and by offering himſelfe for vs, he both fulfilled the lawe for vs, and alſo made ſatisfactione for our ſinnes. Phil. 28.

Queſt.

But in reſpecte that Chriſte is become Manne, it ſeemethe hee was bounde by nature to perfourme the righteouſneſſe of the Lawe, that is to ſaye to looue Godde and his neighboure perfectlye, beecauſe the ſayde Lawe is laid vpon the very nature of mankinde. And therefore it ſeemeth that his fulfillinge of the Lawe was not for vs, but for himſelfe, that hee might purchaſe

Obiection againſt the ſufficiencye of Chriſtes righteouſnes for any but himſelfe.

himselfe life, whiche thinge cannot be saide of the punishments that were to be endured by him for our sinnes.

Ans. Although we should say that Christe as touching his flesh, purchased himselfe eternall life by fulfilling the lawe whereunto hée was bounde: yet were it no absurditie to saye also, that the force of this desert is so great, that it floweth also euen unto the beléeuers. But the former parte cannot well bée iustified. For séeing that this manhode of his was ioyned to the word by personall vnione: yea and so ioyned, as it was moste holye in it selfe, who can think (if ỹ said humain nature be considered without the charge of mediatorship, which is not of it selfe concident to the manhode, but enioyned to the sonne, by the Father of his owne good will, and willingly vndertaken by the Sonne) I say, who can thinke that there was any defaulte in this manhode whiche hée had taken vnto him, so as it shoulde not forth with haue binne moste worthy of the euerlastinge life, euen from the very firste moment of the saide vnione? Therefore this his beinge bounde to the performance of the Lawe, is not properlye by nature

„nature, but of good will: nor ſimplye for „that Chriſte is a man, but becauſe hée be„came man for our ſakes: which condition hée vndertooke of his owne accorde, and perfourmed it not in his owne béehalfe, (for by good right hée was moſte bleſſed already) but in our behalfe, for whome it was his will to béecome ſubiecte to the lawe, to the intent to redéeme them that were vnder the lawe. Furthermore, ſée how vncertaine a ſaying that is whiche thou ſpakeſte lacke of all concerninge the ſatiſfaynge for our ſinnes. For that is euen the cheefeſte parte of his obedience or fulfillinge of the lawe, as wée haue prooued a little afore. So then if he fulfilled the lawe in his owne behalfe: you muſt néedes confeſſe that hée dyed for his owne ſake alſo. Gall. 4. 4.

Queſt. You ſay then, that we be iuſtified before God that is to ſay, that we be counted and denounced righteous: beecauſe Chriſtes obedience is imputed vnto vs, whiche conſiſteth cheeflye of two poyntes: namelye of ſatiſfaction for our ſinnes, and of full perfourmance of all righteouſnes of the lawe. The partes of righteouſnes.

Anſwere. I ſay ſo.

Sanctificatiō or holines.

Quest. To what purpose then is Christe furthermore made our sanctificatione? for doubtlesse hee that is accepted for righteous is also accounted for holye.

Ans. Whosoeuer is righteous, must also of necessitie be holye: but not contrarywise, (excepte there come newe grace to the former grates) after the manner that wee haue auouched the tearme Righteous to bee taken in this present matter, that is to witte for suche a one as not onely is not held for a transgressor of the lawe, because his sins be clensed away in Christe, but also hath fulfilled the righteousnesse of the lawe in him. To bee shorte I saye, that this holinesse is the goodnesse and vncorruptnes of his person: and that this righteousnesse, whereof wee intreate as now, and whereof the beleeuers are termed righteous in themselues, is not that righteousnesse that commeth by imputation, but the imp of that holines: so as the former is as the tree, and this other is as the fruite of it. After this sorte was Adam created holye, that is to saye, good and faulteless, and hee had also becomme righteous if hee had kept the Lawe which his creator had appointed him.

1. Iohn. 3. 9.

Quest.

Quest. But all men are corrupt by nature.

Ans. Againe excepte Christe the seconde Adam who was conceiued by ꝑ holy ghost to the ende that the nature of man might in him not onely recouer the cleannesse which it had losse, but also be aduaunced to a degrée of goodnes farre higher without measure. For the firste Adam was but created after the Image of God: but the latter Adam is also God, because hee is vpheld in the euerlasting sonne of God, who hath by vnutterable meanes sanctified the nature that hée hath taken vnto him: and that is done to the intent the same should also make vs holy.

Mat. 1.18.20. Luke. 1. 35. Rom. 8. 3.

Col. 2. 9. 2. Cor. 5. 19.

Quest. And wherfore doo you call Christe the second Adam?

Christe the second Adã.

Ans. Because that like as Adam was created to the end that al men should be borne of him by naturall generation: so Christe hath taken mannes nature vpon him, to the ende that all such as beléeue in him should be spritually borne a newe in him by grace.

Ro. 5. 18. 19. 1. Cor. 15. 45.

Quest.

VVas it not inough for vs to bee borne once by natur all meanes?

Of our dubble birth.

Ans. Yes as appertaining to this life: in respecte whereof it were a folly to thinke



Iohn. 3. 4. 5.

wée

wée bee borne anye ofter. But for asmuche as Adam hath put himselfe to danger of dubble deathe, both for himself and for his offspringe: it behoued vs eyther to perrishe or to bee borne agayne into euerlastinge life after a far other sort. And therefore this other Adam is giuen vs, that bothe holynesse and euerlasting life, might flowe spiritually out of him into vs by grace, like as sin and deathe were spred into vs from the firste Adam bodily and by nature.

Rom. 5.18.

Our Sanctisication in Christe layd foorth more plainely.

Quest. Laye foorth yet more plainly this sanctification of ours in Christe.

Ans. That thinge is saide to bee sanctified or made holye, whiche is sorted out from the common vncleannesse, that it maye bee moste pure and wholye consecrated vnto God the vtter enemye of all vncleannesse. After this sorte is our nature sanctified or hallowed in Christe, euen from the verye instant of his conception, and that to the intente to sanctifie vs: whiche thinge is done two wayes. For firste, like as I sayde that wée bee accounted, throughlye righteous afore God by imputation of Christes righteousnes not in our selues, but in him to whome,

Rom. 8.3,4.

we

wee bée vnited by faithe: Euen so also I saye, that by the imputation of his perfecte holinesse and soundnes, our persons are accounted throughly holye and sound, and so consequentlye are acceptable to the father, not in our selues but in Christ. Further I saye, that the force and efficacie of this moste pure holinesse which is in the flesshe of Christe, floweth euen into vs by the worckinge of the holy Ghoste in vs, so as wée be halowed in our selues, that is to saye, wée bée segregated from the defilinges of this worlde, and serue God bothe in spirite and bodye. Which benefite is euery where in the scriptures called Sanctification, or holinesse, regeneration, or new birth, Illumination or Inlightninge, the newe man, the newe creature, and the Spirite or Spiritualnesse.

Question.

You saye then, that this latter sanctification, is not a thinge without vs nor oures by Imputation only: but a newindowment perfectly graffed and stickinge in vs, bestowed vpon vs in Christe, by the meere grace of the heauenly Father, and wrought in vs by the vertue of the holy Ghoste.

Anobiection against Sanctification by imputation.

Ans.

Answere. So saye I.

Quest. What neede then haue wee of the other sanctification of our nature whiche is imputed to vs?

Rom. 7.25. Gal. 5.17. Ans. Forasmuche as this holinesse that sticketh in vs, is but onelye begun in vs, accordinge as it appeareth by the continuall debate betweens the flesh and the spirite, euen in ỹ best sorte of men: therfore to the intente our persons maye bee acceptable vnto God, and so consequently the thinge that procedeth from vs maye please him, (for the life of holye men is as it were a continuall offeringe vp of themselues, whereunto the Apostle exhorteth vs, there had neede to steppe in a farre other holinesse, namely the same which is moste ful and perfecte in Christe at the sighte of whome, our most gracious Father, (who notwithstandinge is a continuall enemy to all vncleannesse and filthines,) maye holde himselfe appeased, as hée that is bothe singularlye iuste and singularly mercifull.

Rom. 12.1.

Quest. But why dooth he not sanctifie vs fully out of hand?

Why we be not fully holy in this life

Ans. Nay rather you may meruail at his goodnes, in that he droppeth any little drop of regene,

regeneratinge grace into any man. And yet why he should delay the full sãctifiyng of vs vnto another worlde, there be many causes, wherof ye chéefe are two. The one is, for that we be but of a weak faithe and therefore (as mutche as in vs lyeth) wée hinder the effectualnesse of the holy ghost. The other is, that in as much as we be saued by mere grace and not by works, he ye glorieth shoulde glory onely in the Lord. For if his holinesse were perfecte in vs: then should our righteousnes also be perfecte or cleauing in vs, and so consequentlye Christe shoulde not substantiallye and properly bée our Sauiour, but onelye an instruement to dispose vs after such maner as we mighte afterwarde iustifie our selues by our owne righteousnes, whiche is flatly the foule and detestable errour of the halfe pelagian Saphisters.

1 2 1. Cor. 1. 13.

Quest. You saye then that betweene our sanctification and our righteousnes, there is suche a proportionable resemblaunce, that looke howe greate the one is, so greate also is the other.

The proportionable resemblaunce between holines and righteousnes Luke. 6. 44.

Ans. Yea in déede. For trewe sanctificatione cannot be Idle: and suche as a fruitefull trée is, suche also is the verye

fruite

1. Cor. 13. 12. fruite of it. Wherefore in asmuch as our vnderstanding is partly enlightned with the knowledge of the true God: wee doe also partely knowe him. Forasmuch also as wee partelye assent to Goddes promise and applye the same to our selues: therefore wee doo partely beleeue: And because our will is partly chaunged: therfore wee partly wil wel and worke well.

Quest. What meane you by this partely?

Ans. That is to saye not perfectly, but only so farforthe as wee bee borne a newe: so as in one selfsame grounde (howbeit in diuers respectes) there is cleannes and vncleannes, light and darkenes, beleefe and vnbeleefe, good will, and will, declining from good; spirite and flesshe.

Quest. What meane you by spirite?

Spirite. Ans. All the powers in man, aswell superior as inferior, so farforth as they bee sanctified or regenerated.

Quest. And what call you flesshe?

Flesshe. Ans. In a man that is not regenerated, I meane thereby the whole Man, euen as muche as is of him, within and without, from toppe too toe. And in a man that is regenerated, I meane again all his powers so farforth as they bee not

sanctified

ſanctified or regenerated. 1. Iohn. 3.6.

Queſt. But Iohn ſaythe that the Children of God ſinne not. Of ſinning and not ſinninge.

Anſ. The ſame ſaithe alſo that they are lyars which ſay they haue no ſinne. 1. Iohn. 1.8.

Therfore they be ſaide not to ſin, becauſe that although ſinne dwell in them, yet it reigneth not in them. For the ſpirite fighteth in them againſte the fleſh, & at length ſhall get the vpper hand. And in conſideration hereof, the regenerated only may rightly ſay, the euil that I would not do, that do I: and the good that I would do, that do I not. not to ſinne Rom. 7.15.

Queſt. Euen the naturall reaſon that is in any man vnregenerated, dooth oftentimes ſtriue againſte his luſtes. And thou knoweſt that vertue conſiſteth in ſubdewinge the vnreaſonable parte of his minde, vnto reaſon. Of naturall reaſon and the power therof.

Anſ. What is to be thought of the Philoſophicall vertues: I haue aunſwered afore. I graunte there is a certain warines, and a certaine conſionablenes left in man, to reproone (and after a ſorte alſo to reſtraine) the headdineſſe of the affections, too the intente that euerye man maye bee vnerculeable. And therefore Rom. 1.20. Rom. 3.11.12.

as

as for the Philosophicall distribution, as it were the partes of the soule, and the things that the Peripatetikes write cõcerninge meanes: I not onely reproue them not of any vntruethe: but also prayse and commend them as remnants of the image of God. Neuertheless I say, that ỹ distribution of mans partes whiche the holye Ghost teacheth vs, is farre after another sort, matchinge 1 the naturall man and the spirituall man, 2 the inner man and the outter man, 3 the new man & the olde man and the flesh and the spirite one againste another. And in those names by whiche vice is noted, hée betokeneth also euen the soueraine and ouerruling part of ỹ minde which the Philosophers make so greate account off, and finally whatsoeuer man hath of nature without the grace of regeneration e.

He meaneth Reason.

Quest. Is not reason, reason then?

Reason is vtterly blinde in matters concerning God: & may med in mat ters concer ning Man.

Ans. Yes vndoubtedlye, and it alwaies becommeth better sighted by searchinge, but yet it is alwaies faultie till it bée regenerated. For first & formost, euen when it vnderstandeth and discerneth the good it vnderstandeth it not, ne discerneth it not as it ought and should do, by reason

of

of the original corruption, which the philosophers could not so muche as once mistruste, Moreouer, in many euen of the weightiest matters, it not only seeth not the trueth, but also vtterly and of set purpose fighteth against the trueth.

Quest. I beseeche you confirme these things with examples.

Ans. I will. Although the Philosophers write many things notablye and very excellently concerning God the Soueraign good: yet notwithstanding, which of them all hath by his naturall insight perceiued the one substance of the Godheade in the three persons: And yet there is none other knowinge of the souerain good, that is either true, or that worketh saluation. Iohn. 5.23. Iohn. 17.3.

Quest. But yet it is saide, that Trismigitus and specially the deciples of Plato taughte some suche like thinge.

Ans. It maye bee that some men haue come to some dark knowledg of this mistery deliuered ouer by the Patriarks and written in holy writings: but awaye with ỹ toyes of those men, ỹ seeke for the truth of these things in ỹ writings of the philosophers. For whē they come to ỹ point, to lay forth the nature of God, after they haue saide many

What the knowledge of the olde Philosophers was as touching God. & how little to be regarded. Rom. 1.22.

many thinges according to truthe, howe sodainlye doo the cuningeste of them slip awaye to fondenes, as the Apostle rightly saythe? For from whence commes their multitude of Gods? from whence commeth theire deuiding of the Godhead into greater Gods and lesser Goddes? From whence commes the frantickenes of the Epicures? From whence commes the stoicall necessitye to blinde euen the Godheade it selfe? From whence are Aristotle his dotages, dreaminge that the world is without beginninge and without ending, and taking awaye all particular prouydence: And yet I will ouerslippe other toyes innumerable confuted in so many places by Aristotle himselfe. To whome I praye you may wee wit the comminge in of all superstitions, but to this nobls Ouer ruler? Furthermore if wée come downe vnto man: whiche of the Philosophers coulde knowe himselfe. séeinge hée knewe not the originall of the firste man and his fall? Yea truely what can be imagined more awk, more brainsick, or more monstrous, then the sayinge whiche many men cease not to father vpon Aristotle the wittiest of all Philosophers, namely that

That is to say Reason.

that in all mankinde there is but onelye one ſoule? Beſides this, theſe wiſe men are not euen yet agreed vpon the immortalitye of the ſoule. And what quarelinge is there amonge them about the affections? And if wee come downe to the mutuall dueties betweene Man and Man: how many thinges not onely fondly, but alſo wickedlye and ſhamefullye haue the beſt commended lawmakers of all nations ordeined? which of them did euen bethink him of the true remedie againſte the heddines of affections? and no meruail, ſeeing they knew neither the cauſes, nor the effectes of that deadly diſeaſe. You ſee therfore that euen very reaſon it ſelf, (ſo long as it continueth but naturall,) is ſtarke blinde in the matters of greateſt waight. And how many thinges be there, wherein it not only is blinde but alſo ſtarke madde for beſides that, eche of the defendeth thoſe fewe errors whiche I haue reckoned out of a greate ſorte moe, ſo wilfullye as they cannot abide to be taught righter thinges: That the worlde ſhould be created of nothinge, that the worde ſhoulde become flethe, that any man ſhoulde bee borne of a Virgin, that wee ſhoulde bee counted

righteous for another mannes righteousnesse, that the deade bodies shoulde rise againe, and many other such thinges: reason not only admitteth them not, but also lotheth and skorneth them: yea and if yee presse ouer far vpon her, at length like a bedleme she trampleth all the whole heauenly wisedome vnder her fæt, except she be made spiritual by the grace of God.

Yea and euen then also shee ceaseth not to wrestle against the knowen wisdome, so farforth as shee is not chaunged. And therefore I trowe ye see the thinge to bee trew whiche I spake.

Obiection of misagreeing of the Christen diuines.

Quest. But you diuines also (be ye neuer so spirituall) agree not throughly among your selues in all thinges. Ans. That commeth not to passe through fault of the Scriptures, wherein the poynts of trewe Religion are set forth plainly and manifestlye enough: but wee may blame the selfesame reason for it, which is bothe blinde and also stubborne. Neyther saide I that wee bee regenerated throughlye, but onelye in parte: for were wee regenerated thurrowlye, wee shoulde all of vs agree fullye to the truethe in all poyntes. And therefore I denye not but there remaine

mayne the remnauntes of that ignorant and stubborne nature, but they shalbe done away by little and little.

Question.

VVell then, let vs graunt that whatsoeuer pure knowledge, or right iudgemente, or iuste desire there is in vs: the same proceedeth of the meere grace of the heauenly Father in his Sonne: but wilt thou not graunt that this righteousnes whiche sticketh in vs is righteousnes, and therefore also exceptable to God?

Answere.

Righteousnes by comparison.

I graunt it is righteousnesse. For a good tree bringeth forthe good fruite: howbeit, but by waye of comparison, that is to witte, if it bee compared with iuthe fruites as are rotten in deede. But if the verye beste workes euen of the holyeste men, shoulde bee tried by the rule of Gods will, that is to saye by the law: I say they bee sinnes. and albeit they bee not suche as fight full but againste the lawe, (suche as aduoutrye, stealinge, lyinge, and suche like bee:) yet are they sinnes because they shrinke from that degree of goodnes, which the lawe doth iustly exact at mans handes.

Mat. 7. 17.

1. Cor. 4. 4. Rom. 4. 2. Titus. 3. 5.

And therefore as I haue sayde afore, wee muste reste our selues vpon the only obe- « dience of Christe imputed to vs by faithe, « as the only righteousnes that is absolutly « perfect and full in all pointes.

Obiection in excuse of mans vnablenes by nature.

Quest. Nay rather, by what righte should God exact any thing at mens hands whom he knoweth to be vnable to make paymēt, euen by nature whereof hee himselfe is the Auctho? Ans.

That wée bée not able to make paiment, it is not of nature, which both would and could yéld vnto her creato (after whose Image shée was made) the thinge that both he required and she owed, inasmuch as she was created to the same purpose: but it sprange of the willinge corruption « of the same nature, whiche bringethe to « passe, that no man either will o canne « acknowledge that debte, and muche lesse « paye it. Nay rather, all of vs do nothing « else but increasse that debt. But to speake « euen after the manner of men: dothe any manne cease to bee a debter, which throughe his owne faulte is not able to paye? Furthermoe where the creato maye of verye goode right and dewtye require at our handes, that which hee

Rom. 5. 15. 61. &c

dooth

doth, yea and peraduenture somewhat more to: if hee take the same in so good worthe at our handes that beleeue in his sonne Christe (whom he hath giuen vnto vs moste liberally and freelye) that of his like liberalitie hee giues vs faithe also, whereby to take the gifts that hee offreth vs: who would not rather honor the Fathers so infinite goodnes, then stande in contention with him?

Quest. To God therfore the soueraigne good, be glorye and praise euerlastinge. Neuertheless giue mee leaue to aske you this mutche. At leastewise this righteousnesse that cleaueth vnto vs, so farsoorth as it hath regarde of righteousnesse, muste needes please God who delighteth in righteousnesse.

A suttle shift to challenge some pece of righteousnes vnto man.

Ans. I perceiue the wilinesse, not of you as I thinke, but of Sathan. For inasmuche as hee cannot beleeue Christe quite and cleane of the glorye of our saluation: therefore hee goeth about at leaste wise to nippe of some peece of it: whiche thinge would surelye come to passe, if hee coulde make Men beleeue that thinge whiche the filthy Sophisters beare folke in hande: namely that Christes righte-

ousnesse doth but simplye that whiche is wantinge in our righteousnesse. Thus therefore standeth the case. God beareth suche a loue towardes righteousnes, that whatsoeuer hath any sparke of righteousnesse and cleannesse at all: hee allo-
weth it after a sorte: but that is of his own
Psal.5.5. infinite goodnes, and not for any desarte
Rom.2.10. of suche manner of righteousnesse, which is but shadowish. So alowed he the repentaunce of the Ninuites, and of Achab, although it were no trewe repentance, but a certaine shrinkinge of themselues vnder the mightye hand of God. For he is so exceedinge good, that hee doth good euen to them that be most vnworthy, & muche more to suche as he by any meanes touched with the feelinge of his Maiestie.
Works Then delighteth hee muche more in the workes of them that bee regenerated, although they bee vnperfecte. But firste I saye, that these workes of the regenerated do please him, not for anye worthynesse of them, but of the meere grace of the Father, who pardoneth that which is missinge of righteousnesse, and accepteth the that whiche procedeth of his owne spirite. Agayne I denye, that our iustis-

iustificatione, and so consequentlye that life euerlastinge shall bee giuen to these woorkes, after one manner (that is to wit as the cause of them) please they God neuer so much through his meere grace. For this is a sure grounde, that the righteous shall liue by faithe, and euerlastinge life is the gift of God. Rom. 1. 17. & 6. 23. Heb. 12. 2.

A pursuing of the former obiection.

Question.

But if they please, they seeme woorthye to please at leastewise in some behalfe.

Answere.

Moste false is this consequence. For „ God cannot (no not euen of couenaunt) „ allowe any other righteousnes, as woorthye of that name, then suche as is fully „ answerable to the lawes in all poyntes, ex„cept hee wilbee repugnaunte to himselfe, which things were a sinne to saye. Thus therefore oughtest thou to haue gathered. The woorkes of the regenerated doo please God thoughe they bee vnperfecte: Ergo God is exceedinge mercifull.

Question.

Besides this there is mentione made euerye where of hyre, wages, rewarde, requitinge, and recompence. Hire, wages rewarde and recompence

Anſ. The name of wages hath a larger ſcope then the name of euerlaſtinge life. And it is certaine, that God of his paſſinge liberalitie, rendreth temporall bleſſinges euen to the vngodlye, bee they neuer ſo vnworthye. Agayne whether you referre the name of wages to eternall life, or to other benefites: yet dothe it not followe, that the ſame is payde as dewe debt. But rather this doth moſte of all commend Gods mercy, that hee vouchſaueth to giue the name of Wages, or hyre to the vndewe reward which he beſtoweth vpon vs of his owne meere grace in christ, to the end that we, although we bee but vnprofitable ſeruantes, (for who is able to beſtowe any thinge vpon God) mighte not withſtandinge perceiue, that wee haue not loſte our laboure. Finally althoughe this wages bee promiſed freely and giuen freelye: yet is it giuen to him that worketh and therfore is called a wages or hyre.

Rom. 4. 4.

Luke. 17. 10.

Of giuing to the worker.

Queſt. If it bee giuen to him that woorketh ergo it is giuen him for his woorkes.

Anſ. Naye rather if it bee giuen: wee bee ſure it is not payde as a dewtie. Agayne

diff. there is farre difference betweene giuing

to

to a worker and giuinge for workes.
"I maye wellsaye therefore, that eternall
"life is giuen to thē that worke, (beecause
"faithe shall bee esteemed, by the fruites of
"it, and righteousnesse by faithe,) but not
"payde them for their workes sakes. And
after this manner must that texte bee ex-
pounded where it is sayde: Euery man
shall be Iudged accordinge to the thinges
that hee hath done in his bodye, and suche
other like sentences.

1.Cor.5.10.

Quest. VVhy so?

Woorkes make not men righteouse.

Ans. Because good workes make not
"men righteous, but followe him that bee-
"leeueth and that is alreadye become righ-
teous in Christe: like as good fruites
make not a tree to bee good, but a tree
is knowen to bee good by the good fruites
of it.

Math.7.17. 18.

Quest. But a little afore, you fetched good
woorkes, not out of Iustification, but out of
Sanctification.

Rom.15.16.

Ans. I graunt it. For there is no Man
"iustified by Imputation of Christes righ-
"teousnes, but hee is also sanctified by his
spirit.

good works bee needful to saluation

Quest. Saye you then that good woorkrs be
needfull to saluation?

Ans.

Anſ. If faithe bee needfull to ſalvatione, and woꝛkes bee of neceſſitye accompanye true faythe, as whiche cannot bee idle: ſurelye the other foloweth alſo, that good woꝛkes bee needfull to ſalvatione, howe bee it not as cauſe of ſalvation, (foꝛ we bee iuſtified and therefoꝛe alſo dw line by faithe only in Chriſte, but as a thing that of neceſſitye cleaueth vnto trew faith. So ſaith Paule, that thoſe be Gods Childꝛen whiche are led by Gods ſpirite, and Iohn ſaith that thoſe be righteous which woꝛk righteouſnes. And Iames alſo declaringe, not by what meanes we bee iuſtified, but wherby true faith & iuſtificatiō are diſcerned, pꝛoueth by Abrahams exāple y thoſe are not iuſtified whiche vtter no woꝛkes of faythe. Foꝛ in ſuch wiſe muſt Iames be made to agree with Paule, to the ende it maye plainly appeare, howe they bee but braulers which condemne the neceſſity of good woꝛks foꝛ falſe doctrine.

Rom. 8. 14.
1. Iohn. 3. 7.
Iam. 2. 21. 22.

Queſtion.

Of faith that worketh not til it be very late.

VVhat if a man ſhoulde neuer bee endewed with faithe till the laſte inſtante of his deathe: for ſo it ſemeth to haue happened to the theefe that hunge by Chriſte. VVhat maner of good woorks ſhall ſuche a one bee able

ble to bringe foorthe

Answere.

Uerrily the faithe of that theefe was vnspeakablye wonderfull in that shorte time for he rebuked the blasphemies and wicked dooings of the other. Where: hee detested his owne crimes, with an assured and passing wonderfull faithe, he acknowledged Christe for the euerlastinge King, euen in the reprochfulnes of his Crosse, when all his disciples hidde their peace: hee called vpon him as his Sauiour: and finallye hee openlye reproued the merciles cruelties and wicked speaches of the Iewes. But, the acknowledginge of sinne, the calling vpon God the Father in christ and thankes giuinge, are the excellentest workes of the firste table, which can not bee vtterlye seperated from faithe in no man. And admit that some man beinge pressed with deathe: is able to shewe no workes of the second table: yet is not the faithe in him therefore to bee counted dole, because that although he haue not Charitie in actuall deede, yet is it accompanied with it in possibilitie.

Luke. 23. 40. &c.

Question.

I haue yet one doubt more behinde.

Why

Damni for euill woorkes.

VVhy any man shoulde bee damned for euill woorkes, if no man be iustified for good woorkes.

Ans. The reason is manifeste: namelye because that euen the lightest sinne that is deserueth, althoughe not the extreameste paines in euerlasting deathe, yet euerlastinge deathe it selfe, whiche generally is the hyre of sinne: but no righteousnesse can worthely deserue eternall lyfe, except it bee suche a righteousnes as the lawe requireth, that is to wit a perfect and sound state. Therfore shewe me one that fulfilleth the law (as there is none found which is not a breaker of the Lawe) and I will graunt the foresaid argument.

Rom. 6. 32.

Rom. 3. 20.

Oddes of difference in punishment

Quest. Saye you then that there shall bee oddes in the punishementes of the damned sorte?

Ans. Althoughe this matter bee to bee inquired of verye soberlye: yet haue I not spoken it vnaduisedlye. For besides that the order of Iustice requireth, that hee whiche hath sinned more greeuouslye shoulde be more greeuously punished, consideringe that all sinnes are not alike hainous, sauinge so farforth as they matche in generallitie: (for it is a Paradoxe of

the

the Stoykes, & not of Christians, to auouch that all sins be equal) Christ himself witnesseth the same thing expresly, sayinge ẏ the case of the Sodomites shalbée more tollerable in the day of iudgement, then the case of them that had reiected him. Mat.10.15.

Quest. Then shall there bee oddes in the glorye of those that shalbe saued? Oddes in glory.

Ans. Verilye so doth the reason of contraries require. And whereas the Apostle saith that such as haue sowen sparely shall reape sparelye: it séemeth not that the same should be restrained to temporal blessings onely. 2.Cor.9.6.

Quest. But of sowinge commeth reapinge: ergo righteousnes and life proceed of good woorkes. Obiectio to proue that woorks deserue.

Ans. Truely, similitudes must neuer be racked further, then the nature of the thinges that are treated off, and the purpose of him that vseth the similitudes, will beare. For else there will ensewe most fond and false things out of number: whiche when vnskilfull interpreters markenot: they muste néedes setforthe many foolish and false thinges. But in the foresaide place, the Apostle setteth forth ẏ proportionable resemeblaunce of woorke

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and

and glorye, and not the cause of glory. For in all places he stedfastlye defendeth, that righteousnesse is the meere gift of God, without the workes of the Lawe, and is not payde as a debte but bestowed vpon the beleeuers as a grace.

A popish & Epicurish obiection.

Quest. Hee meaneth but the works of the Ceremoniall Lawe.

Rom, 4.4.

Anſ. A fonde answere. For his matching of duty and grace one against another cānot stand vnles all the workes of the lawe bee excluded without exceptione: and yet I will ouerpas other argumentes of Paules whiche are bent directly against the very lawe of the ten hestes: bent I saye, not to deface the lawe (which is the madnes of ỹ Maniches) but to take awaye from it the power of iustifiyng. Againe I beseech you

Rom. 7.7.

if workes maye be taken for any manner of righteousnes: why shoulde yee exclude the ceremonies that be rightly vsed? For truly they be comprehended in the fourth commaundement of the ten hests, and as longe as they were rightlye vsed, they were moste excellent workes.

Ceremonies abolished by Christe.

Quest. But ceremonies be abolished by the comming of Christe.

Anſ. I confesse they be abolished, because they

they be fulfilled in Christe. But the matter it selfe declareth that where Paule disputeth of the causes of Justificatione: his reasons tend not to proue that the ceremonies bee abbolished, but to shew that saluation rested alwaies in the only righteousnes of Christ imputed them that beleeue and for confirmation therof, among other thinges hee alledgeth the examples of Abraham and Dauid.

Quest. Then maye wee saye, that Paule excludeth but onely the good woorkes that goe before the grace of Iustificatione. Works of preparation.

Ans. No lesse fond is this answere also. For besides that the Apostle alleadgeth manifestly the examples and testimonies of them that were iustified, namelye of Abraham and Dauid to the intent I maye let passe his other reason grounded vpon the verye nature of the Lawe: what a madnesse were it to buse a mans selfe aboute the excludinge of those thinges, which are not at all? for why? to deeme that they whiche are not iustified, can doo any good woorkes it is no lesse follye, then if a man should saye that a tree can bringe forth good fruite, before it be good it selfe. Rom. 4 6.15.

Quest

Obiection of reward dew by couenant.

Quest. But although the hyre of eternall life bee not dewe for the woorthines of the very woorkes: yet is it dewe at leastwise by couenant.

Ans. What couenant meane you I beseech you?

Question. The couenaunte of the Lawe which is, do this and thou shalt liue: And if thou wilt enter into life keep the commaundements.

Ans. How this couenant is to be vnderstoode, it is to be seene by the threatninge whiche is set againste the promise. And that is this, by the witnes of the Apostle cursed is euerye one that abideth not in all the thinges that are written in the booke of the lawe, that hee may keep them. But the lawe requireth perfect loue: And no man but onely Christe hath euer performed the lawe to the full: therefore life is dewe to none by the couenant, but only vnto Christe. As for vs, wee haue it giuen vs by meere grace, from out of him, who also is himselfe giuen vnto vs by meere grace.

Gal. 3. 10.

Why works be called goodwhereas they merit not.

Question. Wherefore call you them good woorkes then, if they deserue not eternall life?

Ans.

Ans. Surely, the Latin diuines, yea euen the auncient sort of them, haue vnproperly vsed the worde Merit or Deserue, in steed of Obtaine: and the worde Desert or deseruinge or Merit, for a good worke: whiche thinge yee shall neuer finde in the holye Scriptures. Nowe although the workes of the regenerate are not so good as they shoulde deserue eternall life: yet are they good so farforth as they proceede from the good spirite of God, & from the hart that is clensed by faith. And againe they bee good, because that by the, the Lord is glorified, our neighbor helped and we our selues also reape this excellent fruite of them, that they be witnesses vnto vs of our faith and consequently of our election.

Quest. Let thus farre then suffice concerninge bothe the partes of Sanctificatione. Nowe remainethe that whiche the Apostle saithe also, namelye that Christe is become our redemption.

Ans. By the worde redemptione, the Apostle meanethe in that place, not the verye acte of redeeminge, but the effect of it: that is to saye, the ende whereunto the sayde Justificatione and Sanctificatione leade vs, the which is this: that being redeemed

what is ment by redemption.

bæmed from sinne and deathe by Christe wee shoulde also bee made partakers of eternal life in him, whose pledge and earnest pennye wee haue euen in this life, that is to witte, the holy Ghoste by whom we be sealed vp.

Quest. But Dauid grounded this redemption and blessinge in the release of sinnes. Why then adde you also the Imputatione of the sanctificatione that sticketh in Christe and his fulfilling of the Lawe?

Ans. What if I should incounter thee wt these textes: Blessed are the cleane in hart, blessed are the blameles in the way, and such other like? wouldest thou gather here vpon, that the releasing of sins is excluded? I think not. So now & then sanctification is ment by the tearme of iustificatione, because these two goe neuer asunder. And why maye I not make answere thus also? that somtimes there is mention made but onely of the releasinge of sinnes, not to the ende too exclude all other parts that make men blessed, but because the reste are couertly comprehended vnder it? And if thou wilt vrge mee yet further: I may also fitlye answer, that all the other are ment by ye releasing of sins.

For

»For who can denye, but that euen original sinne hath nede of clensing? Ergo it »is comprehended in the releasing of sins. »Also who can saye that hee onely is to be »taken for an offender ỹ doth some thinge »which he is forbidden: & not he also which »performeth not that whiche is enioyned him? Ergo not to haue fulfilled the Lawe is also sinne, whiche also hath nede to be released. Now remaine the sinnes (that is to saye the deeds) that are don againste the lawe, wherof there is no question but they haue nede to be satisfied for. All »these are released by Christes satisfacti»on which is imputed to vs all. Nowe let vs come to the name of Releasse.

That man is properlye saide to release a dette whiche frælye yea and vtterlye dischargeth his detter, so as hee reserueth no action to him selfe againste him. Nowe then, wee bee all of vs the Children of wrathe, not onely because we bee corrupted, or because wee fulfill not the Lawe, or because wee do the thinges that are forbidden vs: but also because wee ought to appeare pure before God, suche as he made vs: and not onlye not to bee transgressors of the Lawe, but also to bee

performers of the Lawe. Therfore to the ende that wee, who else must perish, may haue full and perfect release of all sinnes: this forsaide release muste of necessitye match with the other release whereof we spake afore, whiche taketh awaye but the one parte of our sins. And wee haue found both these releases in Christe whom wee haue taken holde on by faith: who not only hath suffered for all those sinns of ours « but also hath fullye sanctified our nature « in himselfe for vs, and fulfilled all righte- « ousnes therein for vs, so as wee not onlye « bee set free by him from deathe, but also « obtaine the rewarde of euerlastinge life « in him.

Quest. You conclude then, that all things necessary for our saluation are founde in Christe alone, to whome wee cleaue by faithe, so as there is no damnatione for them that bee grafted in Christe.

The conclusion of the things afore saide.

Ans. I conclude so in deede: yea and also that the same is the onelye knowledge of saluation.

Quest. You saye also that this faith is the gifte of God bestowed vpon vs of his owne meere grace, and therefore that the first enterance of it is of God and not of our selues.

Act.16.14. Ephe.2.8. Phil.1.29.

Ans.

Answere. I say so.

To whome faithe is giuen.

Quest. Then I praye, let vs search to whome it is giuen. For the thinge it selfe witnesseth, that it is not giuen vnto all men in asmuche as the beleeuers haue alwaies bin so fewe.

Ans. Yet doth it not follow, but that it is offered vnto all men. And therefore it seemeth that we should first seek whether it bee offered to all or no. Whiche demaunde will leade vs to the verry headsprynges, that is to witte, to prouidence and predestinatione.

Quest. Be it so: and therfore I pray you shew me what you call Prouidence.

What Prouidence is.

Ans. I meane by it, not onlye that vnspeakable power, whereby it commeth to passe, that God hath foreseene all thinges from euerlastinge, and moste wisely prouided for all thinges before hande: but also that eternall decree or Ordinaunce of the moste wise and righteous God, whereby euerye thinge that hath bin, hath bin: and euerye thinge that is, is: and euerye thinge that shalbe, shalbe: accordinge as it lyked him to appoynte from euerlastinge.

Quest. Say you then that this Prouidence

is the bringer to passe and the disposer of all things.

The prorogatiue of Prouidence.

Ans. It is so, and that in suche wise, as it deserueth some excellenter name, then to be called a cause. For this is it that ouereth all causes, and ruleth euen the particularest fallings out of them, so as they maye bee guided to their appoynted endes.

Obiection against gods Prouidence, viz. God is not the Author of all euill er.

Quest. But there bee some Angells euill, and men are euill by nature, and what so euer proceedeth from either of these (except it be from men that bee regenerated) muste needes bee euill, as the thinge that proceedeth from an euill beginninge: but God cannot be the Author of euill thinges. Ergo hee is not the Author of all thinges, considering that so many euill thinges are to bee excepted.

Note this.

Ans. As well eache one of the Angells (for there can no offspringe be graunted in a spirituall nature) as also the firste persons of mankinde, (that is to witte Adam and Eue,) were created good. And therefore none of them both are to bee displaced out of Gods ordinance. for their first creation

Another obiection against the same.

Quest. Admit it bee so as touchinge that originall and firste state of theirs. But seeinge

ing they be now corrupted and ful of lewdnes, how can yee bringe them within the compasse of that eternall ordinance of God which is so woorkful, but you must wrappe God vp in their naughtinesse.

Ans. Do you suppose it coulde stand with equitie, euen by the iudgement of themselues (bee they Deuills or bee they the wickedest sorte of men,) that they shoulde therfore bee exempted from subiectione to their maker, because they haue binne stubborne againste him? And yet muste this needes followe vpon your sayinge. But thus standeth the case. I praye you did you neuer beholde a clocke, wherin a certaine wheele greater then the reste turneth to the right hand, and carieth all the rest about with him, some to the right hand, and other some to the lefte hande, with a meere contrarye motione one to another.

Gods prouidence resembled by a clock.

Quest. Yes: and truely I haue wondered oftentimes, that mannes cunninge shoulde be able to represent to mine eyes, that thinge that mans minde is scarce able to attaine vnto in the compasses of the skies.

Answere.

Assure thy selfe that the same is a trew

clock: a true image

image of the deuine prouidence, so thou accept this thinge wherunto nothing can bee founde fullye like, no not euen in the compasses of the Skies, and much lesse in those handwrought Instruments, because nothing is equall, no nor (to speake properlye) like vnto the highest (namely, that God almightye whome I nowe compare to the greatest wheele whiche is the mouer of all the reste) is in suche wise in the worlde, as that hee is no parte of the world, and yet hath giuen selfe mouinge to eache one of the wheeles that moue themselues, and that in suche wise, as he himselfe, is by no meanes moued, and yet moueth all thinges according to his eternall prouidence. And this misterye of Gods prouidence, was represented to vs by Gods appointement in the vision of Ezechiell, wherin wee haue this to marke further, that those fourfolde images were ouercouered with wings, and the wheeles folded one within another, and that God was placed highest aboue all things: least wee might surmise the mouer himselfe to bee moued togeather with the causes, or leaste wee might ouercuriouslye Imagine our selues able to perceiue the reason of those

Ezechiel. 1. 5 &c.

those seuerall mouings. This foundation being laide, I answere three thinges. The firste is, that the instruments which haue life and are endued with reason (of which sorte bee Angells and men) are so stirred by God their maker: as that they also stirre themselues by an inwarde selfmouinge of their owne, and therefore that in the bringinge to passe of one action: there meet two causes, that is to wit God who is disseuered from the Instruemente and yet giueth the Instruement beginning to moue it selfe: and the verye Instruement mouinge it selfe. Another is, that these Instrumentes are so mooued by God, as that hee himselfe stirreth alwaies well, but the instrumnets, (if they be euill) goe a contrary motione, that is to say alwaies amisse: but if they be good, so as the firste author who moueth alwaies well, and the instruement which moueth it, doo agree: then followeth a good and commendable worke. The thirde is, that God so moueth the euill instrumentes, (for it is they only whom we haue now in questiō and they on the other side are so moued by theselues, that by reason of the dubblemouinge beginninge, there is also a dubble

worke

worke, (which seemeth not withstanding to bee but all one,) and the same is good in respecte of the good beginning and euil in respect of the euill beginninge.

Examples of Gods prouidence.

Quest. I would haue these things inlightned with some examples.

Ans. I will so, and that with assured and euident examples: but firste I will put in this distinctione. That God the notable workmaister vsing the euil instruments well, whatsoeuer they bee, doothe either matche them one againste another, or benefit the goodnes by the seruice of the, and whether of these two thinges soeuer hee doth, no man that is in his right wits will denye but it is good, namelye either to punishe the bad, or to benefit the good. Now let vs alleadge examples. That Ioseph came by Gods prouidence into Egipt, and was aduaunced there vnto greate preheminence, that hee might bee the preseruer of the Churche: both hee himselfe saith it, and the matter it selfe declares it. And what instruementes did the Lord vse to the compassinge of the matter?

Ioseph. Gen. 45.7. & 50.20.

Sathan an instrument of Gods prouidence.

Euen Sathan who stirred his brethren against their moste innocent brother, the very wicked intent of the same brethren

the

the couetousnesse of the marchauntmen, and the lust of a moste mischeuous woman. All these sinned moste greuously, in asmuche as they were the beginners of their owne doings. But God, vsing well those moste vngratious Instruementes whiche thoughte vpon no such thinge, defended his Seruantes from the famine, setled them in a fruitfull soyle, nurtured his faithfull Seruaunt Ioseph, and finally aduaunced him to the highest degree of honour. It is not a moste rightefull worke of Gods iustice, that naughty persons shoulde foredoo themselues: So punished hee the Medianites, vsinge therunto the spirite of discorde, and the vngratious wilfulnes of the murtherers themselues, so as they made assaulte one vpon another doubtles with a wicked minde, but yet by the rightfull iustice of God. It was good that Dauid shoulde bee thanked, euen after his sinne was acknowledged and forgiuen. It was good also that Achitophelles trecherie and Absolons traiterous minde shoulde bee discouered and sorely punished. To the performance of these matters the Lord vseth the outrage of Sathan, Achitophels own fallhartednes

Medianites. Iudge. 7.22.

2. Kinges. 12. 22. Achitophel. 2. Kinges. 15. 34. & 17. 14. 23. Absolon.

and

and Absolons owne traiterous ambycti-
on, horrible lecherie, and vnnaturalnes:
by which euill instruments the Lord ex-
ecuted many thinges exceeding well. For
hee shewed howe muche hee misliketh
whordome and craftinesse. hee chastised
2. Kinges. 17.23. Dauid fatherly: hee punished Achitophel
2. Kinges. 18.9. &c. by his owne handes, and finally hee made
Absolon to call away himselfe. The scrip-
1. Pet. 3.17. ture beareth witnesse, that wee are tryed
1. thes. 3.3.4. and consequently our chastisement is of
Gal. 6.14. the good will of our heauenly father, that
1. cor. 12 9 therby hee maye bee glorified and his po-
wer made perfecte in our weaknes. And
except wee bee of that minde: what com-
fort is there for the godly in so great mi-
series? For in the triall of Iob after this
manner, there is vsed the spitefulnes of
Sathan, and the couetousnes and exces-
siue crueltie of the robbers. Sathan ther-
fore did sinne in heapinge so manye my-
series vpon the seruant of God: and the
robbers did wickedly in stealinge awaye
another mannes goodes. But the Lorde
did exceedinge wel in tryinge his seruant
and in shewing that all Sathans attempts
against the Churche are in vaine. Final-
ly you will not denye, but that the excel-

lentest

lenteſt of all Gods wo:kes, was the re-
demption of mankinde. Fo: the father de-
liuered his owne Sonne fo: our ſinnes,
by his fo:edetermined purpoſe, and by
the fo:eappointmente of his eternall o:-
daunce, acco:ding as Peter and the church
of Ie:uſalem ſaye, and the Father is hee
that hath not ſpared his owne Sonne fo:
our ſakes. And what manner of inſtru-
mentes hath hee put to the perfo:mynge
of ſo great a matter: Surelye the wo:ſte
that could be fo: no god man coulde haue
founde in his hart to purſeiue a giltleſſe
perſon and muche leſſe to betraye him con-
demne him and crucifie him namely euen
the malice of Sathan who was entred
into the hart of Iudas, the curſed coue-
teouſnes and treaſon of Iudas himſelfe the
moſte deſperate enuie and vnreceuera-
ble malice of the Ie:wes, and finallye Pi-
lates nicenelle and vntowarde dealinge.
So is there none of theſe whiche ſinned
not moſte haynouſlye, and all of them
were payde afterwarde with moſte ſo:e
punifhment at Gods hande fo: the ſame.
And yet in the meane while, by this
ſelfſame wo:ke hee ſaued vs from ſinne
and death.

Act 2.23.&4.
28. Rom.8.32.
Eph.5.25.

The Inſtru-
mentes of
chriſts death

Luke.22.3.4
Iohn.13.2.6.
Mat 27. 18.
Iohn. 19. 8.

Queſt.

Obiection against the foresaid examples.

Quest. But hereby there seemeth not any other thinge to be gathered, than that the purposes of euill persons are turned by God to a contrary ende.

Ans. Yes hereby also it is concluded that God moueth euen the euill, wel and effectually, to bring his owne worke to passe by them. But you muste beare in minde that which I haue said: namely, that God doth in suche wise moue euill persons well, to bringe his owne good worke about, not as a hammer or a hatchet in a workemans hande, which are toles that can do nothing at all of them selues: but in suche wise as the euill persons do also moue them selues ill, to will amisse, and to do amisse, because that they them selues are the workinge causes of their owne euill doinges. Now also this muste bee added, that (God truely) worketh in the good and by the good: and that he workes by the euill, but not in the euill.

Quest. What indifference then is there in these little woordes?

Difference betweene In and By.

Ans. Undoubtedlye greate. For God vseth bothe the one and the other as Instrumentes as ofte as he listeth: and therfore

fore hee is rightlye sayde to woorke his
woork as well by the one as by the other.
But God woorketh in those only, whome
hee breatheth upon with his holy spirite,
and whom hee ruleth with his holy spirit
either strengtheninge them in goodnesse
(namelye the Aungells, and the men that
bee regenerated) or else indewinge them
with newe goodnesse, as when hee sanctifieth
his seruantes firste of all. But as for
the rest, hee woorketh not in them by doo-
ing any thing within them himselfe: but
giueth them up to bee mooued and misru-
led partly by their owne lustes: and part-
ly by the deuill, howbeit in sutche wise as
their lewdenesse can neither will nor
woorke any thinge but that which hee hath
moste rightfully ordeined.

in
Rom.8.14.
1.cor.12.11.
Eph.1.11.
Iob.14.17.
Rom.1.26.
&.28.
2.tim.2.20.
by

Question.

What thinke you then of the name of per-
mission or sufferance?

Permission
or sufferance

Answere.

If by the name of Sufferaunce, there bee
mente that difference whiche I spake of
euen nowe, namelye that God woorketh
not in the euill persons, but leaueth them
up to Sathan and to their owne lustes: I
mislike it no whit.

leaueth

But

Willingnes. But if Sufferance bee matched agaynste willingnes, I reiect it firste as false, and secondly as vtterlye againste reason. That it is false: it is manifeste by this, that if God suffer any thing to be done againste his will, then surely is hee not God that is to saye Almightye. But if he be saide to suffer a thinge as though he were retcheloose: how farre are we off from the opinion of Epicures. It remaineth then, that loke what hee suffereth to bee done, he sufferethe it willinglye. Willingenesse therefore is not to bee matched agaynste Sufferance. Agayne, if it bee false it must needes also be againste reason. And I saye that this absurdetie maye appeare sufficientlye to any heedefull person by this, that the Authors of the distinctione wherby Sufferance is matched againste willingnesse, do by that meane not onely attaine to that whiche they woulde, (that is to wit that God should not be accounted the author of euill, which thinge wee acknowledge with all our harts) but also bringe the flat contrarye to passe. For who is more in faulte then hee, whiche a great waye off, foreseeinge a mischeef that is to come, and beinge able to disapointe the

the Lorde with his onelye becke not onelye disapoynteth it not, but also suffereth it that is to saye giueth leaue to execute the mischeefe, (for not euen they that bee of that opinion, do deny, but that Sathan) and mutche rather wicked men (haue not any power to doo any mischefe, but by appoyntment) in case as if a man hauinge a cruell Lion shut vp in a Cage, might with ease keep him in from hurting folke yet not only would not, but also would let him lose and suffer him to runne vpon this man or that man. Perchaunce thou will saye, that so mens sinnes deserue. I graunt it. Yet notwithstandinge it remayneth still, that Gods willingnesse matcheth with his sufferance, (like as when a Magistrate deliuereth an offender into the executioners hande, appoyntinge him the maner of his punishment) and therefore that there is no reason to say, that sufferance striueth against willingnes.

Quest. What then? doo euill peersons performe Gods will?

How euill Persons performe Gods will.

Ans. If you take will in his generall signification, that is to witte, for that thinge whiche God hath willingly de-

termined to haue come to passe, and re-
Doo fer the worde Doo, not to the intent and
purpose of the wicked, but to the verrye
fallinge out of the matter: then surelye
God executeth his will (that is to say the
thinge that hee hath determined from e-
uerlastinge) euen by the wicked also: ac-
cordinge to this sayinge, who shall resiste
Rom. 9. 19. Gods will? But if that by the name of
Will, yee meane the thing that of it self is
acceptable vnto God, and will haue the
worde Doo, to importe a righte affection
Psal. 5. 5. of obeyinge: then truelye I answere, that
Mark. 3. 35. the wicked sorte, not onelye do not Gods
will, but also are caried wholly to the con-
trary parte.

Obiection against prouidence because God created all things good

Quest. Surelye I haue not any thing to aledge against it. Notwithstandinge I come backe againe to that whiche you haue answered: namely that God created all thinges good at the beginninge. From whence then commes their faultinesse? For if it entred without Godes appoyntment, then is your sayinge impeached: namelye that nothing at all is exempted from Gods Prouidence no not euen from his woorking prouidence. But if Godes appoyntment forewente it: (I speak it not of purpose to blaspheme him)

how

howe is hee not the Author of all euill?

Answere.

„ The cause of the faultinesse of the „ Angelles and of the firste Man, was the „ willing inclination of their owne willes vnto euill. For God had created them but chaungeablye good, for to bee of it selfe vnchaungeable good: is peculiar only vnto God alone.

Question.

Then bothe the Angells that neuer fell nor neuer shall fall, and also all they that shall bee gathered vp into euerlastinge life, should bee Gods.

Ans. I denye the consequence. For, that the blessed Angells neuer fell nor neuer shall fall, and that there shall not bee any ende of their euerlastinge blessednesse: it commeth not of their vnchaungeable nature (for that is peculiar vnto God alone) but because they bee continuallye vnderpropped with the power of the vnchangeable God: which power if it should forsake them (as forsake them it mighte if God would) then doubtlesse mighte they not onely bee chaunged, but also vtterly vanishe away and be brought to nothing. And therefore I haue sayde, that the

Why the blessed Angells neuer fell nor neuer shall.

Vnderprop

power forsake

cause of faultinesse is the willinge inclinatione of the will whiche was made good in deede, howbeit yet able to bee chaunged vnto euill. For the saide will was chaungeable by Gods ordinaunce, who created it so, because that otherwise loke how many vnchaungeable natures he had made, so many Gods had hee made. And chaunged it was at Gods forsakinge of it (for to whome is hee bounde,) but yet by chaunginge it selfe of it owne accorde, so as the cause of faultinesse maye seeme to bee imputed, rather to forsakinge, then to inforcinge.

owne accord

forsaking inforcing

An obiectiō that God should be the author of euill.

Quest. But if this chaunge happened not without Gods foredeterminatione, verily it may seeme that all this inconuenience is to be fathered vpon him.

Ans. That followeth not, forasmuche as Gods determinatione toke not away the wil of the first man, and so also neither his aduisement or choising, but only ordered it. For he was changed by falling vtterly of his owne accord. which thinge is to bee vnderstode muche more of the fallinge of the Angels, whose faultines krept vpō them from at home and perhaps that was the cause that moued God to haue pittie vpon

toke not away ordered

Angels fall

vpon men which fell by the stepping in of the deuill, and not to haue pitie of the deuill, and his Angells.

Quest. But otherwise it coulde not come to passe, than God had ordained shoulde come to passe.

Ans. I graunt both. For neither were it reason that the said euerlasting ordinance (wherein I shewed a little erste, that all things & euery thinge without exception, are comprehended) shoulde bee shut out from the changinge of the chéefe péece of
„ work. And to aduouch that such maner of
„ ordinaunce were chaungeable, it were a
„ poynt of wickednes. Let both of them therfore be moste trewe. Yet doth it not therupon followe, either that the faulte is in
„ God, who (as I saide) doth alwaies well
„ yea euen then also when his instruments
„ offend: or that man is without faulte, as who hath not offended but willinglye. For this necessitye where throughe the thing that God had ordeined must néedes come to passe, hath not taken away either will or happeninge, but rather hath ordered and disposed them: consideringe that amonge the causes of mennes doinges, euen the chéefest cause is will.

faulte

necessit

take away

order

dispose

will.

The necessitie inforceth not mans will.

Quest. Your meaninge then is that the necessitye of choosinge that whiche God hath ordeined from the beginninge repugneth not againste will. But happeninge is saide to bee that whiche maye eyther fall but or not fall out.

Ans. Yee and I saye more plainly, ye willingnesse or happeninge are not taken away by necessitye, but by compulsion. As for example: It was of necessity ye Christe should dye in the age, time, and place foreordeined from euerlastinge, for else the Prophets might haue lyed. And yet if yee haue an eye to the naturall disposition of Christes fleshe by it selfe, without the foredeterminatione of God: there is no doubte but by nature hée mighte haue liued longer, and therfore that in that respecte hée dyed by happe. Christes bones might haue bin broken, if yée looke vpon the nature of bones by themselues: but if yee looke vnto Gods ordinaunce, they coulde no more bee broken, then it is possible that God shoulde after his determinatione. And therefore the vnchaungeable necessitye of Goddes ordinaunce, doothe not take awaye the happeninge of the seconde causes, but dispose it. Also it

Math. 26. 54. 56.
Iohn. 13. 11. 18.
Iohn. 19. 36.
Actes. 17. 3.

was

was of necessitye that Christe died by the ordinaunce of his father, & yet he died willinglye: yea and God forbid that euer we shoulde dye vnwillinglye, who notwithstandinge must of necessitie dy once. And what more? God himselfe is moste freely, yea and most willingly good: & yet is it vtterly impossible that he should not bee good. Ergo willingnesse and necessitye are not repugnant. For whereas it was of necessitye that of two repugnant thinges Adam must chose but the one: although none of them both was within the compasse of his own will: yet surely one of them was set downe in the euerlastinge ordinaunce of God, whiche ordinance was bothe out of Adams will and aboue his will, and yet compelled not his will but rather forasmuche as his will could not take bothe of them, it willinglye and of it owne accord inclined finallye to that parte, which the ordinance of God had foreset.

willingnes

necessitie

Quest. But surely, that necessitye which is entered in togeather with lust, into mans hart, in such wise as hee cannot but sinne, (according as thou hast declared afore) seemeth to take away happening.

Necessitie of sinning excuseth not sinne.

Ans. Althoughe I should graunt it to bée so, yet cannot men bée exempted from blame: firste because this necessitye of sinninge wherwith mankinde is now ouerwhelmed, cometh not of the Creator, but of the willing inclination of mans naturall will vnto euill, as I saide afore. And who wil thinke it strange, ẏ he shoulde be burned, whiche hath willinglye cast himselfe into the fyre? Agayne, althoughe it bée not of hap but of necessitye, that man is nowe caried vnto euill, (consideringe that sith he is corrupted by sinne, he is (as the Apostle saithe) become the bondslaue of sinne, and so remaineth til he be set frée by ẏ sonne of God) yet not withstanding, that which he dooth, he dooth it willingly and vnconstrained. For like as hee cannot but doo euill, so also he delighteth not in any other then euill, albeit that the euil lurkinge sometime vnder the colour of good, doo make him take it for good. And therefore not euen this necessitie whiche was broughte in by willinge fall, taketh awaye the willinge mooving of the will. Which thing being graunted, it foloweth that man is verely the cause of sinne, inasmuche as although he sin of necessity, yet

Rom. 7. 14.
Iohn. 8. 36.
Rom. 8. 7.

of necessitie.

heer

hée sinneth willinglye. And yet saye I not that happeninge is taken awaye by this necessitye nother. For althoughe that in man which is hild bounde vnder necessity of sinninge, and is not yet regenerated, there remaineth nowe no deliberatinge whether hée maye choose the true good, or the euill, as there was in mans nature afore his fall: yet notwithstandinge there remaineth a deliberating betwéene euill and euill. For where the case standeth not vppon choyse of this or that, there is no deliberatinge or debatinge. Now then euen the headiest and hastiest men that bée: do deliberate, but neither can they vnderstand anye thinge, nor thinke anye thinge, and therfore much lesse deliberat of any thing but either with straying frō the good, or els plainly against their con-
„science: ergo all their deliberating is bu-
„sied aboute the choosinge bétwéene two
„euills or moe. And their preferringe of
„the one or the other, commeth altogether
„by hap as in respecte of their own volun-
tary will, which happeninge the vnchan-
geable ordinaunce of God doth no more take awaye now in men corrupted, then it tooke it awaye in oulde time in man-
kinde

kinde vncorrupted.

Question.

The conclusion of the discourse concerning Prouidence.

The summe then of the thinges which thou hast spoken concerning prouidence is this: that nothinge in the whole worlde commeth to passe againste Gods will or without his knowledge (that is to saye, rashly & casually but altogether in suche wise as God himselfe hath ordeined them from euerlastinge, disposing all the meane causes moste mightely and effectually, so as they be caried on to their appoynted ende of necessitye as in respecte of his ordinaunce: and yet that hee is not an Author or allower of any euill, becawse hee dealeth alwaies moste rightfully, with what instrumentes soeuer hee execute his woorke.

Answere. So it is. Quest.

This is yet againe the thing that troubleth me For although I see that God worketh rightfully by the euil sort: yet notwithstanding, if all and euery thinge be done by Gods eternall ordinance, so as nothinge at all may be excluded: then it remaineth that the euil doings of the euil persons euen in respecte that they be euill, are not exempted from Gods ordinance, which thing methinks cannot be said without wickednes.

Of fathering euill vpon god.

Ans.

Answere.

Needes must hee be sore troubled and to no purpose which laboreth to comprehende Gods wisdom within the bounds of his owne reason. For I praye you, if you would goe about to containe the whole Ocean in a winkinge Cup, what should you else do but onely lose your labour, and bee counted a fole for so doinge? And yet more tollerable (though not to be talkt off) is the proportioninge betweene the maine Sea and the least Cup that can bee, then betweene Gods wisdome, and the foolishnesse of mans most corrupt wit.

Neuertheless, I suppose that this which thou obiectest may also be fitlye answered vnto.

Therfore I graunt thée euen this also, that the euill workes of euill men, euen in that they bée euill in respecte of themselues, are not done against Gods will or without his knowledge: for were it so, then shoulde eyther Godlynesse or els Epicurishnesse folowe of necessitye.

But I saye further, that if thou haue an eye to Goddes ordinaunce: the verye euill it selfe hath a respecte of goodnesse, although, it bée euill in it selfe, so as this

this Paradoxe of Auſtins is verye true, namelye that it is good alſo that there ſhoulde bee euills, to the ende that God ſhould not ſuffer euills to bee: and truely in not ſufferinge hee is not unwillinge, but willinge.

God willeth no iniquitie.

Queſt. What then? ſhall wee ſaye that God willeth iniquity?

Anſ. God forbid for it is the horribleſt of all blaſphemies to ſaye ſo. But ſtaye thy ſelf a while I beſeech thee, that I may expounde that whiche I haue ſayd ſo trulye and godlilye as it can not bee denyed, but God muſte alſo be auouched not to be the Iudge of the worlde. The name of Will is taken ſometime in the largeſt ſignification, for that which God ordeineth or appoynteth. In whiche ſignificatione wee muſt utterly ſay, either y God willeth all things, (y is to ſay that nothing commeth to paſſe which God will not haue done:) or that God is not almighty, if neuer ſo ſmall a thing come to paſ which he would not haue don: or els y God regardeth not all thinges, if any thinge come to paſſe hee cares not how. And ſometime by the name of Will there is ment onelye that whiche liketh him becauſe it is good of it owne

Will

regard

nature

nature: and after this manner the faithe-
full onelye are sayde to obeye God and to
execute his will, because that in this sence
» God is sayde to will (that is to saye to allowe
» allowe and excepte) onelye that whiche is
» good, and not to will iniquitye. Whiche
will of his uttered fullye unto us in his
Lawe: but his other will is not so, but in
parte. For who knoweth what shal befall
but tyll the ende? And nothinge shall be-
fall but that whiche God hath from ever-
lasting both willed and ordeined to befall.

allowe.
Psal. 5. 4.

Question.

Can God bee thought to have willed
or ordeyned anye thinge whiche hee mis-
liketh, and so consequently which is euill?

How God willeth or not willeth euill.

Answere.

Truelye it muste needes bee confessed,
that whatsoeuer God hath ordeined, it is
ordeined altogeather willingly: but euen
» herin also appereth rightlye his infinite
» wisedome, that with him euen the dark-
» nes hath a respecte of light, (yea and that
» in such wise, as it nevertheles both is and
» continueth darkenesse still) that is to say,
it is good that there shoulde bee also some
euill: because God findeth the reason how
it maye come to passe, that the thing which

darkness

bothe

bothe is and continueth euill still of it owne nature, maye neuerthelesse haue a respecte of goodnes before him, and howe the thinge that is againste his will, (ye is to saye, whiche of it owne nature is vnrighteous, and therfore pleaseth not God) may not come to passe without his will, that is to saye, without his ordinance. As for examples sake. That God saueth his electe by redemptione freely giuen in his Sonne Christe, it is to his owne exceedinge greate glorye, whiche otherwise shoulde not haue shone foorthe. But man should not haue needed redemption from sinne and death: except there had beene sinne and deathe: Ergo in respecte of Goddes ordinaunce it was good that sinne and death should enter into the worlde.

glory.

And yet the same sinne, both is and continueth so sinfull of it owne nature, as amendes coulde not bee made for it, but by moste terrible punishemente. Againe wee recouer muche more in Christe, then wee forewent in Adam: Ergo Adams fall was the best and profitablest thinge that coulde be for vs, as in respecte of God, who by this wonderfull meane prepareth a kingdome of euerlastinge

Rom. 5. 15.

glory

glory for vs in Christe: and yet this fall is so euill of it owne nature, that euen we that beléeue and are iustified, doo féele many miseries and mischaunces whiche springe of it, euen to the deathe. Also it is greatly to the glory of God, that he sheweth himselfe a moste sore punisher of all sinne.

But if there had béene no sinne: there had béene no gappe open for this iudgement to come in at: Ergo in respecte of Gods ordinaunce, it was good that there shoulde be sinne, and that the same shoulde afterwarde bée spredde abrode, to bée punished with euerlastinge paines in the Deuills and in all that bée set without Christe. Also Saint Peter saieth. It is the will of God, (that is to saye it is his ordinaunce) that when wée doo well, wée shoulde bee mis-intreated. But hée that doth well, cannot bee hurt but by sinne: Ergo in respecte of God that willeth it, (that is to saye whiche ordeineth) it is good that there shoulde bée persecutors of the Churche, whome notwithstandinge hee iustly punisheth afterwarde moste seuerely as offenders againste his will, that is to saye as doers against

1. Pet. 3. 17.

that

that whiche hée alloweth. Therfore euen by the expresse wordes of the Apostles, the thinge that is againste Gods will (that is to saye againste that whiche hée alloweth and commaundeth) commeth not to passe without his will, that is to saye without his ordinaunce: and yet can it not therefore bée said, that God is contrary to himselfe, or that hée willeth iniquitie: accordinge as Austen doth rightly conclude against Iulian, out of the lawe of God.

Of sufferáce & willingesse.

Quest. Therefore it seemeth right that sufferance shoulde be distinguished from willingnesse.

Ans. What I déeme méete to bée thought of this distinctione, I haue spoken a litle afore. Truelye if Sufferance bée matched against Will, that is to say against ordinance: suche ouersetting is not only false but also foolishe and fond, considering that euen in suche actiones as are not of frée choyse by themselues, (as for example, when Marchantmen that bée in danger doo caste out their goodes, and generallye as often as menne chose the lesse euill too auoyde the greater inconuenience) euen the heathen menne acknowledged frée will to beare swaye. But if Sufferance

rance bee matched againste willingnesse, that is to wit againste that which God is willing withall, as well liked and accepted of him by it self and of it own nature: so as the thing that is good of it selfe may bee matched againste that whiche is good but by well fallinge out and whiche hath some respecte of good in it, not of it owne nature, but in respecte of the ende that it is guided vnto by God, through whose incomprehensible wisedome, euen the darknes doth serue vnto the light: then truelye I admit it, so that this also be added to it, namelye that the same is not a vaine and Idle sufferance, (as a number dreame) but a moste workful, and yet nevertheless a moste rightfull Sufferance; for the better vnderstanding whereof, take the matter in fewe wordes to stande thus. I thinke thou wilt not saye that a Judge is but as an Idle loker on, when vpon the hearinge of a transgressors case hee deliuereth him to the Shreefe to bee put to this kinde of punishemente or that. For surely the Shreefe doth not so mutche put him to deathe, as hee is the Instrumente of the Judge that putteth him to deathe: so as if anye crueltye bee

extended in that behalfe by the sentence of the Iudge, the same maye bee imputed not so mutche to the executioner, as to the Iudge that commaunded him.

Obiection against the foresaide allegations.

Quest. I graunt all this. But how many vnlikelyhoodes be there between these and the thinges that we intreat of?

Ans. I confesse that. For else there shoulde be no difference or at least wise very smal betweene a like thinge and a same thinge. Neuertheless I would haue thee reckon vp at least wise the cheefe of them, that I may answere to them one by one.

Quest. In the sentence of Iudges there goeth triall before: but in these thinges wherof you intreate, there is oftentimes no suche thinge perceiued.

Ans. How many things are don iustly by the Magistrates of this world, that triall wherof is not seene of their subiects? And wilt thou attribute lesse vnto God, who searcheth throughly all things that lye hid euen in the bottomes of mens hartes, as wel past as to come? Quest. The Sherife dooth nothing but by commission receiued. But where haue the wicked men receiued any suche commaundement as to kill one another, or to hurt good men?

Ans.

Ans. In this thou art deceiued, ỹ whatsoeuer God appointed to be don, thou imaginest him to giue knowledge of it with some loude voyce, vnto them whose seruice he purposeth to vse in the doing of it. But experience it self teacheth, that ỹ is
» not alwaies trewe in neither of bothe the
» cases: that is to saye, whether hée haue de-
» termined to vse mercye or to vse Iustice:
» no not euen then when hée vseth instru-
» mentes that haue vnderstandinge. For exa.
who doubteth but that Pharao was ordei- Gen. 45. 8.
ned of God to intertaine Ioseph, and to Psal. 105. 17.
prepare harborowe for his Churche? And yet he receiued no suche commaundement outwardlye, no nor so mutche as thought of any suche thinge in himselfe. Neuer-
» theless that was ordeined of God, and
» the couert motion of Pharaos hart tended
» to the executing of that whiche the Lorde had ordeined. ² That the Chaldies were ordayned to punishe the euill Israelites and to nurture the good, the Prophettes had foretolde it a thousand times, yea and that in suche wise, as Nabuchadonizer had receiued expresse commaundement con- Iere. 25. 9.
cerninge the same thinge: in so mutche as the Lorde doth also call him his seruant.

Yet did not the Lord commaund the Chaldies any sutche thinge by name: but (as Ezechiell writeth,) giuing ouer the Kings hart partly to Sathan and to his Southsayers and partely to his owne lustes, hee inclined him of his owne swaye to performe that whiche God had determined. How mutche more muste wee beleeue the same to be done, as oft as the Lord vseth the things that want reason, or also that be vtterly without life, as his executioners? For so did he call the Flyes, Frogs, Grassehoppers, Hayle, and deathe to punishe Pharao. So also saithe the wisest of all men, that euen the verye Lottes fall not out at aduenture. For all thinges serue by a secret motion, to execute Gods ordinances. But this difference there is, that the good instruementes do nothinge but through faith, (that is to saye vpon assurance that they be called to that whiche they do,) and with a minde settled to obey. But as for the euill instruementes, for asmutche as they bee led with a blinde hayde by Sathan and their owne lustes, and haue an eye to no thinge lesse than to the obeying of God, againste whose expresse worde they eyther knowe or ought

Ezechi. 21. 22. &c.

Exod. 7. 18.

Prou. 16. 33.

Difference betweene the good instrumentes & the bad in executing Gods will.

to

to knowe that all their intents and pur-
» poſes, bee fighte: therfore they ſerue not
» the Lorde, although God bee ſecretlye vſe
» the trauell of them, euen againſte their
» willes, in ſuche wiſe as they bee not any
» thinge els then that whiche the wonder-
» full worke maiſter himſelfe hath ordei-
ned.

Queſt. Then let vs ſtaye heere concerninge Gods eternall prouidence, from the whiche I ſee not that any thinge at all may bee exempted: and let vs if it pleaſe you) proceed to predeſtinatione, whiche I would firſt and formoſte haue deſcribed vnto me.

Anſ. Predeſtination beinge conſidered in generall, is nothinge elſe but the ſame thing that wee haue called Gods determination or ordinance, howbeit as hauinge regarde to the ende or worke of the very ordinance. For there is nothinge whiche the wiſe creator of all thinges, (who » doubtleſſe hath[1] neyther made any thinge » vnadviſedlye,[2] nor can bee deceiued[3] or alter his purpoſe,) hath not ordeyned bothe to myddle endes, and ſpecialliye to ſome one vttermoſte poynte of all. But cuſtome hath wonne, that predeſtinatione is conſidered chiefelye in the go-

What Predeſtination is.

What. gerninge of mankinde. Thus therfore do I discribe it. I saye it is Gods euerlasting and vnchangeable ordinance, goinge in order beefore all the causes of salnation and dampnation, wherby God hath determined to bee glorified, in some by sauinge them of his owne meere grace in Christe, and in othersome by dampninge thē through his rightfull iustice in Adam and in themselues. And after the custome of the Scripture, wee call the former sort the vessells of glory and the electe or chosen, that is to saye folke appoynted to salnation, from beefore all worldes throughe mercy, and the other sorte wee call reprobates or castawayes, and vesselles of wrath, that is to saye appointed likewise to rightfull dampnatione from euerlastinge: either of bothe, whiche God hath knowen seuerallye from time without beginning.

Question.

A worldly & ouerscrupulous doubt. But it is a hard case to saye, that there be some fore appoynted to dampnatione, and therfore thou knoweest that many refer the woord Predestination only to the chosen, and that they say rather that the Reprobates are fore knowen.

Ans

Answere.

I knowe what that meaneth. Many
» were afraide least they should make God
» the cause of the destruction of the repro-
» bates, and also repute him to bee euill,
if they should confesse that the reprobate
also are predestinated of God. But they
néeded to haue feared none of bothe, as
shall be shewed in one place. Agayne, that
is but a fonde startinghole. For if fore-
knowledge (as they call it) carye the force
of a cause, no lesse then Predestinatione
doth: then say they that which they would
not say. But if it haue not: then maye they
also saye ỹ God is not the cause of the sal-
uation of them that be predestinated. For
why? The Apostle in reckoninge vp the Rom. 8. 19.
causes of the saluatione of the chosen, set- Actes. 2. 23.
teth downe πρόγνωσις (which these men in-
terprete foreknowledge) in the first place.
Yea and Luke setteth downe the same
foreknowledge as the grounde worke of
our redemption. Rightly therefore doth
Austin acknowledge Predestination on Augustin de
both sides, although hée do now and then Ciuit. Dei.
shole out the predestinate sorte from the Lib. 19. ca. 1.
foreknowen. But let vs awaye with this
strife about tearmes. My meaninge

was onlye to shewe that I had don aright in setting downe predestination for a generall terme, whereof there be twoo particular sortes, whiche notwithstandinge do meete togeathers: (and that is a thinge in especially to bee marked) no lesse in the ende, then in the heade and originall beginning. For the headspringe of them both is the ordinaunce of God. And bothe the wayes (whiche are as it were cut out from this head,) do meete againe in the vttermoste poynte, that is to witte in the glorye of God. These thinges beeing set downe, to the ende I may answere to that exceptione of thine, namelye that it seemeth a hard case, ỳ there should bee some predestinated vnto deathe: I saye ỳ these thinges inselwinge, seeme vnto me much harder. Namly that God should not haue forepurposed some certain ende with himselfe in creating men, howbeit that (euen as the vnwiseste workeman of them all do rightly witnesse) the ende is the firste thing in the intent of ỳ doer. That God in creating men purposed an ende to himselfe, whiche afterwarde should fall out incertainly, that is to witte in such sort, as it should rest in the power of the clay & not

Two sorts of Predestination.

The answer to the doubt or obiection last afore named.

not in the power of the potter, to make the thinge come to passe or not to come to passe whiche the workemaister had purpoled. That God knowing the will of his owne handy worke, shoulde alter his owne purpose, so that wheras he had determined to saue all in Christe, yet notwithstanding hee shoulde alter his minde and destroy all suche as would not incline to that purpose. For all these thinges (say I) do of necessity folow their opinion, which vphold that such as perishe, do perish contrary to Gods appoyntment. And leaste wee maye seeme to wander without our likes, that is to saye, not to deale by only consequences of reason: Firste I say that all opinions whiche striue ogaynste the iuste proporcion of faithe, (of whiche sorte this muste needes bee one, the graunting whereof is accompanied with so manye wicked thinges) are plucked in peeces by the holye Scriptures. Secondly I say, that as oft as the Scripture maketh mention of the predestinatione of the cholen sorte: so often is the predestination of the Reprobates confirmed likewise, in asmuche as the cause it self requireth, that whereas some bee cholen vnto life, the

residue

reſide we muſte bée vnderſtoode to bée appoynted vnto deathe. 3 Furthermoze ſeing that the veſſels of glozye bée ſaid vnto bée predeſtinated to glozye: the ouerſetting of flatte contraries doth vtterly require, that wée ſhould conſter the veſſels of wrath to bée ſuche as are predeſtinated vnto death.

Rom. 9. 22. 23.

A nother obiection vpon a diſtinction of termes.

Queſt. But heere it is noted, that when the Apoſtle intreateth of the veſſells of glory: he vſeth a woord that importeth doing, and when hee ſpeaketh of the veſſells of wrathe, hee vſeth a woorde that importeth ſufferinge.

Anſ. I graunt that if it bée demaunded of the middle cauſes whereby the veſſells of wrathe are caried to the wrath that is appoynted for them, they themſelues are the only cauſe of their owne dampnation.

Acts. 13. 48. But truly this diſtruction is toyſhe. For Luke, intreating of the elect, vſeth a participle of the paſſiue voyce, ſaying, as many as were ordayned to euerlaſting life. What (was that of themſelues, and not rather of the méere grace of God? Beſides that it is nothing to the matter. For wé intreat not of Saluation or Damnation: but of the ordinaunce to Saluatione or damna-

damnation, which disposeth and ordereth the very causes of executing them: therefore in no wise hangeth vpon them, for that is altogeather aboue the skies as the olde prouerb saithe. To be short, whether is it harder to say ỹ some bee predestinated to dampnation, then to say that they be registred to damnation long a goe as saint Iude speaketh, or to say that they be apointed to wrath, as Paule speaketh. Iude. 4. 1. Thes. 5. 9. Lastly, I saide not ỹ the damnation of the reprobates is the end that God purposed vpō in his fore ordinance: but his owne glorye. Neither also did I simply say that the reprobates were appoynted to dampnation but I sayde they were ordeined to Iuste damnation: shewing therby that although no man be dampned but such as the Lord hath ordeined to dampnatione, (for otherwise the foresaide blasphemies that I spake of would followe of necessitye:) yet are none dampned but suche as are found to haue in themselues iust causes of damnation. What falsnes then or what roughnes hath my foresaid saying in it. 1. Tim. 2. 4.

Quest. You seem to be disproued by this saying, God will haue all men saued, and by such other like vniuersall sentences.

Ans.

The right vnderstanding of all generall or indefinite proportions concerning Prouidence and predestination.

Ans. Then say thou that some bee dampned whither God will or no, or elle confesse that the saide texte must bee taken otherwise: whiche thing the promises also do shewe: namely (which thing euen the schoolmen themselues haue espied) that thereby must be ment, not the particulars of all kindes, but all kindes of particulars, & to speake more plainlye, so as it may be, not an vniuersall but an indefinite propositione, whiche ought to be interpreted thus rather: that is to wit, that God will haue any manner of men to bee saued, whiche selfe kinde of speeche Mathew vseth when he saithe, that the Lorde healed all sicknesses and diseases, that is to say al sorte or kindes of diseases accordinge as bothe Latinmen and Englishemen do nowe and then speake. For I praye you dare any manne saye, that God will haue all men saued, yea euen thoughe they continewe in vnbeleefe to the verye laste gaspe? Truelye no. For if it bee the fathers will, that hee whiche beleeueth in the Sonne shoulde not perishe: it followeth that it is his will also, that whiche beleeueth not in the Sonne, shoulde perishe. And therefore those two thinges, namely

Math. 4. 23.

Iohn. 6. 40.

namely To be saued, and to come to the knowledge of the truethe, muste bee yoked togeather, so as it maye bee vnderstoode, that God will haue those onelye to bee saued, whom he vouchsaueth to come to the knowledge of the trueth. But faith which is this trewe knowledge lyghteth neyther vpon all men, nor yet vpon the runner or willer (as the Apostle witnesseth) but commeth of Gods mercye, and lighteth vpon them onelye whiche (as Luke saithe) are ordeined to everlastinge life, and whose hartes (as the same Luke writeth) God openeth so as they take heede to his worde. Then must we vnderstande, that Gods Predestination extendeth to all sortes of men, that is to witte both Iewes and Gentills, priuate persons and Magistrates, Men and Women, olde Men and Youngmen, slaues & Gentlemen, suche as be giltye of many sinnes and suche as bee giltye of fewer sinnes. For these onelye and such other like, are the circumstances that are included in the foresaid sentence. Quest. Will you then make election to be particular?

Ephe. 28.
2. Thes. 2. 5.
Rom. 9. 16.
Acts. 13. 48.
Acts. 16. 14.
Election must needes bee particular.

Answ. And I woulde fayne knowe if the man bee in his right wittes, that imagineth

imagineth Election to bée vniuersall. For truelye hée that taketh all maketh no choyce: and hée that choseth a thinge out from two other things or mo, must néeds bée saide to refuse or forsake the thinges that hée choseth not.

Quest. But surely the calling and promise are vniuersall.

without any peremptorie or precise exceptinge of any persons.

Ans. Vnderstande them to bée indefinite (yea and that, in respecte of certaine circumstances of whiche I haue spoken) and thou shalte thinke the rightlyer. And so altogeather are those thinges also to be taken whiche diuerse learned men of our time haue written about this controuersye. Or else sée, howe very reason of necessitye confuteth that vniuersall calling. For if yée meane it of the calling by the preachinge of the worde it is not treawe that all menne are, or euer were, yea or euer shallbee called so severallye hereafter. For how many haue dyed, dw dye and shal die, before they haue heard ought at all of this worde? But if yée take it to bée ment of the other callinge whiche hath a muche larger scope, namely of the beeholdinge of nature wherby is vnderstode that which may bée knowen of God: not

calling

Rom. 1. 19.

euen

euen this nother is so vniuersally true as that it comprehendeth euerye seuerall person. For how many haue died, and dayly do die in sutche age, as is vtterlye vnfit for that contemplatione? There can not nor maye not anye calling, and much lesse anye electione bee warranted to bee vniuersall, but onelye to bee indefinite: and that must also bee only with an exclusion of these certaine circumstances afore laid.

Quest. But what if wee say, that all men are called vniuersallye to saluatione vnder condition, that they beleeue: and therfore that saluation is offered vniuersally as in respect of God whiche calleth, and that the faulte why this calling is not vniuersally of effecte is not in God, but in the stubbornes of the vnbeleuers, which refuse the good turn that is offered them?

Stubbornes is the let of the effectual working of Gods promises. Mat. 20. 16.

Ans. This doubtlesse is true in some respecte. For no doubt but the stubbornesse of the vnbeleeuers, is the thinge that disappoynteth the application and efficacy of the promises that be offered. No doubte also but callinge hath a larger scope then electione. But yet your suppolals are neither truelye inough nor fitly enough spoken. For firste wee haue shewed that not

euen

euen the outwarde callinge, (whither yée loke to that whiche is naturall or to that whiche is done by the worde of the Gospell) pertaineth to euery seuerall person. Wherfore as touchinge those that wée speake off, there is found in them no stubbornesse againste the Gospell, but onelye originall corruptione, whiche notwithstanding is euen of it selfe alone sufficient to damne the reprobates. Besides this, although the condition of beléeuinge bée annexed: yet dothe not the ordinance hange vpon that, but rather that hangeth vpon the ordinaunce, as whiche goeth in order before all other inferior causes.

Conditiō of beleeuing.

Else, sée how false and vnreasonable thinges insewe. For it will follow that God in deuisinge with him selfe, did first set béefore him his whole worke as alreadye finished, and that accordinge as he sawe his worke shoulde bée disposed of it selfe and not by him that made it, hee shoulde thereupon take occasion to determine, that is to saye, to appoynt either to Saluation or Damnation. Or if yee like better that God himselfe was vncertaine howe the performinge or not performinge of the conditione woulde fall out:

Absurdities folowing vpon the forsaid questiō.

Then

When muste it bee concluded, that Gods ordinaunce hangeth in suspence, and that the determinatione of the case (as Austin trimly saith) is not in the power of the potter, but of the Clay. And hereupon will be grounded another false opinion: namely, that faithe hath not his beginninge of God, but of the will of man, if it bee so that Gods foresighte gaue him cause to determine vpon his choyce. Neither is it to the purpose to obiect, that faithe is not foreseene forasmuche as it is a gifte of God that commeth in by the way: but that corruption and vnbelefe are foreseene, which are naturall in man after his fall. For the reason of the contraries requireth in any case, that loke in what degree faith is placed in the ordinance of Election euen in the same degree muste faithelesnesse or vnbelefe bee placed in the ordinaunce of reprobatione. Therefore if yee make faithe foreknowen, to bee the cause of the ordinance of election (which is vtterly a poynte of a Pelagian and therfore repealed by Austine) you muste nedes deeme the same also of vnbelefe in the contrary ordinance of reprobation. And on the other side, if yee submit

The nature of contraries in reasoning

faithe vnto the saide ordinaunce, (as you nedes must, for we be chosen to the intent to beleue, and not because wee woulde or should beleue) you must nedes also in the contrary member submit vnbeleefe to the ordinance of reprobation.

Question.

The causes of vnbeleefe and of faith are subiect to Gods ordinance.

Will you then make the ordinance of reprobation to be the cause of vnbeleefe, as well as you make the ordinance of election to be the cause of faith?

Answere.

No. For the ordinance of Election is in deede the efficient cause of faithe. But corruption or vnbeleefe with the fruites therof, are in such wise put vnder the ordinance of reprobatione, as that the will of man is the first efficient cause of them and yet notwithstandinge they be subiecte to the ordinaunce: because that althoughe it bee not throughe the ordinaunce, yet is it not besides the ordinaunce, nor without the ordinaunce, that those thinges happen, whereof the sayinge cause and not the efficiente cause is grounded in God, as I sayde afore. For like as they onelye beleeue in whome God createth faythe: euen so through Gods forsakinge

of

of mannes will, sinne is crept into mankinde and there abideth yeldinge ill fruit in as manye as God listeth to leaue vp to their owne lustes, that they maye bee the cause of their own damnation, whervnto they are also inregestred and appoynted from euerlastinge. Furthermoze, that I maye retire vnto the other question: whatsoeuer is sayde of the forenamed condition whiche is annexed to the ordinaunce, as who shoulde saye that the ordinaunce, depended vpon the condition: it is vnstlye spoken. For the ordinance of sauinge the elect sorte, is another thinge then the verye glorifyinge of the electe: and the ordinaunce of damning the Reprobates, is another thinge then the verye damninge of them, in semutche as the ordinance it self must nedes be distinguished from the execution of it.

Difference betweene Gods ordinance & the execution of

The execution then of the ordeinaunce of election, (that is to witte, the Saluation of the Chosen,) dependeth vppon faithe that taketh holde of Christe: and the execution of the ordinaunce of Reprobation, (that is to witte the dampnation of the castawayes,) dependeth vpon sinne and the fruites thereof, accordinge to

execution

Osee.13.9. this saying of the Prophet, thy distruction O Israell commeth of thy selfe. And of this ordinance of chusinge some men to bee saued by grace, and of refusinge othersome to bee dampned throughe their owne sinnes, wee knowe none other cause but this one, namelye that the Lord, who is bothe incomparably mercifull and incomparably rightfull, will bee glorified in that wise. He that holdes not himself contented with this, for asmuche as hee seekethe some higher thinge and some rightfuller thinge then Gods will hee is worthely reproued by the Apostle for a brabler.

cause.

A right poisie and worldly obiection.

Quest. Ergo God hateth some, not for their sinnes sake: but beecause hee listeth so to doo.

Difference betwen hating and ordeining to iust hatred.

Ans. This is a slaunderous obiection. For it is certaine that God hateth no man but for sinne: for other wise hee had hated his owne worke. But it is one thing to hate, and another thing to ordeine one to iuste hatred. For the cause of the hatred is manifest namelye euen sinne: but why God appointeth whom hee listeth vnto iust hatred, thoughe the cause bee hid from vs, (sauinge to the ende hee maye bee glorified)

fied) yet cannot it not bee vnrighteous, conſideringe that the will of God is the only rule of rightfulnes. For if we ſpeake of this ſoueraine will of God, whiche ordereth & diſpoſeth the cauſes of all things »wee muſte not ſaye that a thinge ought to »be rightfull before God ſhoulde will it: but »contrariwiſe, that God muſte firſte will »the thing before it can bee rightfull: which who ſo conſidereth not, ſhall reaſon but confuſedly of this matter.

Queſtion.

Whether there be any accepting of perſons with God.

But yet for all this, God ſeemeth to bee a regarder of perſons if hee yeeld not alike vnto all that haue done alike. For in this poynt all men are like, that they bee corrupted by nature ſpred into them by Adam.

Anſ. Nay truly, it followeth not of neceſſitye that whoſoeuer yeeldeth not alyke vnto lyke, ſhoulde bee an accepter of perſons: but hee onelye which yeeldeth not a»like vnto like, becauſe hee is partially »moued by ſome circumſtances that accompany the perſon it ſelfe: as if two men were offenders alike & the Iudge ſhoulde acquite the one of them becauſe he is rich, or his kinſeman, or his cuntriman. For theſe bee the perſons that may not bee re

garded of him that will Iudge vncorruptly. But I pray you, let vs put the case, that two men be indetted vnto you, bothe in like some, and both vpon like conditions. Nowe if of your liberalitye you forgiue the one his det, and exact the other mans det accordinge to extremetie of lawe: shall there bee anye acceptinge of persons in this behalfe? What if some Soueraigne hauinge a cupple that offende alyke, dw of his mere grace pardon the one mans offence, and punishe the other accordinge to his desertes, shall there bee anye partiallitye in the matter? Naye truelye, if there be any faulte in such dealinge, it is not towardes him that is punished, but towards him that is born withal, and that is but a gentle faulte. Muchlesse therefore can any parciallitye or regarde of persons be deemed to be in the case which we haue now in hande, consideringe how God acquiteth not the electe, but by the imputation of Christs satisfaction: & if any thing may be called in question as scarce indifferent in this behalfe, men may seem to cavill rather vpon the mercye towardes the electe, thē vpon the rightful rigor towards the castawayes. Finallye to what ende is

all

» all this? For in order of causes, Gods ordi-
» nance goeth before the very creation of
» mankinde: vnlesse thou wilt make God so
» vnwise a workman, as to Create man-
» kinde before he had determined with him
» selfe, to what end he would make him.
And what could he see in them that as yet had no being, whereby hee might bee moued to determine this or that concerninge
» them? Therefore this discourse also pertaineth not to the ordinance, but to ỹ exe-
» cution of ỹ ordinance: wherin notwithstanding (as I said euen now) there can no partiality or accepting of persons be found.

Quest. Doost thou not then by the terme Lump (which the Apostle Paule vseth) vnderstande the created and corrupted mankinde, whereout of God ordaineth some to honour and some to dishonour. Rom. 9. 21.

Ans. There is no doubt but God taketh both the sorts out of the same lump, ordeining them to contrary endes. Yet do I saye and plainely avouche, that Paule in the same similitude, mounteth vp to the saide souerain ordinance, whereunto euen the very creation of mankinde is submitted in order of causes, and therfore muche lesse doth the Apostle put the foresceene

How God shapeth both the chosen & the reprobat out of one Lump.

corruption of mankinde before it. For firste by the terme Lumpe, there is manyfestlye betokened a substance as yet unshapen, and onely prepared to worke vppon afterwarde. Againe in lykeninge God to a Potter, and mankinde to a lumpe of Clay, whereof vessells are to be made afterwarde, out of all doubte the Apostle betokneth the firste creatione of men. Furthermore hee shoulde speake vnproperly, to saye, that vessels of wrath are made of that Lumpe. For if that Lumpe betokened men corrupted: then were they vessells of dishonour already, and the Potter shoulde not bee saide to make them, other then suche as they had made them selues already.

Finally so shoulde the cause as well of the ordinaunce of Reprobation, as of the execution of the same ordinaunce (that is to witte of the dampnation of the Reprobate) bee manifeste: for men shoulde see, it were corruption. But why then should the Apostle mount vp to that secret will of God whiche is rather to bee honored then searched, if hee had so ready an answere at hande, specially, whiche might carry a likelyhod of trueth with it euen in

the

the reason of man?

Quest. Truely thou compellest me to agree vnto thee euen in this poynte also. But yet this is another thing that troubleth mee. If this ordinaunce bee of necessity and vnchangeable, as it is indeede: to what purpose doo men disquiet them selues? for whether they doo well, they must neuertheless perishe if they be ordeined to damnation: or whether they doo ill they shalbee saued if they be ordeined to life.

The willfull and vnreasonable obiection of the woildlings.

Answere.

Ans. Certainelye it is a fonde obiection to surmise that thing whithe neuer shall nor can come to passe. For from whence comes Repentance and the fruites therof? Truely euen from regeneration thorough the spirit of Christe taken holde on by faith. But true faithe is giuen to the chosen sorte onelye: Ergo onely the elecdo repent and giue themselues to good workes. The reste haue not so mutche as the will to thinke any thinge aright, and mutche lesse to doo it, consideringe that to will aright and to doo aright, commeth of Gods grace, which is peculiar only to the chosen. And therefore as fonde also is the sayinge of them, which holde opinion

repentance

that

that they shalbee saued if they bee chosen, what kinde of life soeuer they giue themselues vnto. For as manye as bee chosen are the Children of God, but if they bee Rom. 8. 14. Gods Children, then also (as the Apostle saith) they bee led by Gods spirit. And therefore the electe truelye cannot perish: (for then should Gods ordinance faile. or else at leastwise God shoulde bee changeable,) but like as they cannot perishe, so also are they in their seasonable time indewed with faith, and ingraffed in Christe in whome finally they bee iustified, sanctified and glorified.

Needs must the reprobates perish and theeause therof.

Question.

But yet must they needs perishe that are ordeined to damnation.

Ans. I graunt: but yet it is because they bee sinners. For euermore betweene the ordinance and the execution of the ordinance there steppeth in sinne, which will stoppe the mouthes of any men bee they neuer so captious. For what is more rightfull, then that God shoulde punishe Sinne? And to whome is hee bound to shewe mercye? Therefore I am not wonte to meruaile that any man perisheth, but rather I meruaile that Gods

good-

goodnes can bee so great, as that all do not perishe.

Question.

Because thou hast so often distinguished the middle causes from the ordinaunce that disposeth them: I woulde also haue them rehersed on eyther parte.

Answere.

Forasmuche as God (as it maye bee perceiued by the fallinge out of thinges) had determined from euerlastinge, to set forth his glory chefly in mankind, which glorye consisteth partelye in extendinge mercye, and partlye in extendinge hatred againste sinne: he created man sound both within and without, and indued him with right understandinge and will, but yet he made him changeable. For hee himselfe beeinge singularlye good, coulde not create and will any euill: and yet except euill had entred into the worlde, there had bin no rome neither for mercye, nor for iustice. Man therefore beeinge chaungeable brought himselfe and all that shoulde bee borne of him in bondage of sinne and of Gods wrath, willingly and altogether by mishappe as in respecte of the beginninge that sticked in man himselfe, that is to say

The middle causes betweene the ordinãce of predestination and the end of it.

saye in respect of his own will, albeit that
"it were of necessitye if yee consider Gods
"ordinaunce and the sequell of the matter.
From thence forth the Lord, (according
as hée had determined from euerlasting)
bringing forth now some, and then some,
doth so leade them forth to their appoin-
ted endes to bee glorified in them one
eyther side: that of them in whom he will
haue his glorye to appéere by their salua-
tion: some hee remoueth out of hande to
eternall life as freélye comprised within
his couenante: and other some (whome it
pleaseth him to haue to continewe lon-
ger in this life,) hée calleth by the effectu-
Rom.8.28. &c. all worde of the Gospell, sometime ear-
lier and sometime later, at what time he
liketh, and graffeth them into Christe, in
whom he iustifieth them, sanctifieth them,
and finally rewardeth them with eternal
life. And as for the redsine which are ap-
poynted to his rightfull vengeance (for
Rom.11.35. to whom is hée debter?) either he destroy-
eth them out of hande, or else pacientlye
giuing them respite (that they maye not
hée altogeather without tacke of his god-
Rom.9.22. nes) either he vouchlaueth not to cal them
at all, or hée calles them no further but to

make

make them the more vnexcusable. Herevpon it commeth to passe, that being left vp to their owne lustes, they harden themselues, vntill they haue filled vp the full measure of wickednes, and then they passe awaye vnto Iudgement. In what wise these causes of the damnatione of the reprobates, do come to passe beesides the ordinaunce of God who forsaketh the reprobates, and deliuereth them vp to Sathan and to themselues: as that the whole blame doth notwithstanding stick altogether in themselues, I haue shewed already in dew place.

Quest. Then muste the vessells of mercy praise the Lord, and the vessells of wrathe blame themselues. But whether maye I flee for succourin the perillous temptatione of particular election.

Remedies againste the temptation of particuler Predestination.

Ans. Vnto the effectes wherby the spirituall life is certainlye discerned, and so consequently our election, like as the life of the bodye is perceiued by feelinge and mouinge. For we that wallowe as yet in the puddle of this worlde, are not able to lifte vp our selues vnto that soueraigne lyght, excepte wee mounte vp by those steppes whereby God drawe th his

his chosen vnto him accordinge to his foresaide euerlasting ordinance, as whom hee hath created to his own glorye. Therfore that I am chosen, I shall perceiue
Phil.2.13. 1.Iohn.3.10. Ro.8.15.16. first by the holines or sanctification begun in mee, that is to saye by my hating of sin and by my louing of righteousnes. Heere vnto I shall adde the witnesse of the holy Ghoste comforting my conscience, like as Dauid sayde, why art thou heauye O my soule, and why dost thou greeue thy selfe: put thy trust in the Lord.

Psal.42.11. To perteineth the earnest minding of Gods benefites, whiche thoughe it rather frayeth vs then comforteth vs for a time while wee thinke therewithall vpon our owne vnthankfulnesse: yet at the lengthe it muste needes lifte vs vp, forasmuche as therein are alwaies to bee seene the manifeste tokens of his free and vnchangeable fatherlye loue towards vs, not shadowed but plainelye expressed. Vpon this Sanctification and comforte of the holye Ghoste, wee gather faythe. And thereby wee rise vp vnto Christe, to whome whosoeuer is giuen, is of necessitye chosen in him from afore all worlde, and shall neuer bee thruste out

out of the dores.

Question.

What if those witnesses bee fainte?

Answere.

When it behoueth vs to knowe that wee bee tryed, and therefore that our sluggishnesse is then moste to bee founde fault with. Yet withstandinge our hartes must not in any wise shrinke, but wee muste strengthen them with those indefinit promises, and throwe darts at our aduersarie, againe. For although the incounter of the flesshe againste the spirite do comber our Consciences with greate doubtinges of the trewenes of our faith, specially as ofte as the spirite seemeth to quayle and in a manner to bee quite quenched: yet notwithstandinge, it is certayne, that this Spirite whiche setteth it selfe truelye (thoughe but faintlye) againste the assaultes of the flesshe, is the spirite of adoption, the gifte whereof is not to bee repented of. For otherwise the electe might perrishe, and they that bee once iustified might fall away from Christe.

Other woe comfortable remedies.

Whereupon it woulde followe, eyther that God is chaungeable, or that the falling out of his ordinaunce is vncertaine,

wherof

whereof none of bothe can bee imputed to God without blasphemie.

Quest. But the garland is giuen to those onely that holde out.

Perseuerãce of holding out to the ende.

Ans. I graunt so. And therefore whosoeuer is elected craueth perseueraunce and obteineth it.

Quest. Think you then that the spirit of adoption is neuer shaken off?

Ans. I confesse that the spirit is now and then interrupted in sore temptations, and that the testimonies of his dwellinge in vs, are oftentimes so broughte a sleepe, that hee seemeth to bee quite gone from vs for a time. But yet for all that, I saye hee is neuer quite taken awaye: for needs must Gods determination of sauinge his Seruants stand sure, and therefore when time serues, at lengthe the mistes of the fleshe are chaced awaye, and the gladnesse of the Lordes sauinge health alwaies restored, whiche shineth as the Sunne into the troubled consciences of the electe. Finally I saye, that trewe faithe and the effectes thereof are in likewise interrupted in the elect as the powers of the mind bee hindered in them that haue the sleepye disease or in drunkenmen: in whome

I owe trewe faith and the effectes of it are interupted.

the

the soule is not taken awaye, (for there is great odds betweene the sleepy disease or dawnkennesse and very death) and yet that they which haue the spirit of Adoption haue an assured pledge of eternall life. Therefore in this moste dangerous incounter, the same thing wherwith sathã assaileth vs, both can and muste warrant vs assured victorye. For except the » spirit of adoption (which is also the spi» rite of holines, righteousnesse, faith, and » life) were present in vs, there should be » no striuing in vs, but sinne should reign » quietly at his pleasure. For ỳ man that is not indued with that spirit saith thus: I dow ỳ euil that I haue a minde vnto: I dow no good, nor I haue no lust to dow it. But the man that is regenerated, and so consequentlye elected, (howbeit as yet » still wrestlinge,) sayth thus: I dow the » euill that I would not, & I dow not ỳ good » that I would dow. Woe is me, who shall deliuer me out of the body of this death? And in crying out in this wise, the elect person casteth his Anker in the verrye tyrons of God the father, whom hée beholdeth in the preached word and in the Sacramentes. Finallye when the elect

Mark too know an elect from a worldlinge vnelected or from a reprobate. Rom. 7. 13. Ro. 7. 15. 19. Rom. 7. 23.

shall haue gotten the full victory in the other worlde, he shall say thus: I do the good that I would do, and I do none euill, nor none I list to do.

Question.

What if a man neuer feele the testimonies of such spirit in himselfe?

Answere.

No man must bee hastely deemed for a reprobate.

Yet must it not be deemed that hée is one of the number of the reprobats. For ỳ Lord calleth those that be his, at what time hée himselfe listeth. And therefore such manner of men must be sent away to the worde and the sacraments, where they may hear God speaking and alluringe sinners vnto him. For although they receiue not the fruit and operation of those things for a time: yet must they incourage themselues and also be diligently stirred vp by others, to continue in hearing the worde of God euẽ against their wills: and then one time or other they shall obtein that which the lord as yet deferreth, not to the intent to cast them off, but contrariwise to sharpen their desire and earnestnesse.

Quest. I would therfore that wee might talke among our selues concerninge the Sacra-

Sacrements also, about the which inespecially there is now a daies so great strife between the Churches.

Ans. Truly I refuse not so dw. Notwithstanding (as I thinke) we shal dw that more conueniently another time. In the meane while, if you bee satisfied in the thinges you haue demaunded: I am very glad, and I would wish you to minde these thinges earnestly night and daye.

¶ All honour, glory, praise, and thankes bee onelye vnto God the Father through our Lord Iesus Christe. Amen.

(·)

FINIS.

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